This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Educ 6008.09

Harvard College Library

FROM

ESSAYS

ON

PROFESSIONAL EDUCATION,

BY

R. L. EDGEWORTH, Esq. F.R.S. M.R.I.A. &c.

Gratum est quòd patriæ civem populoque dedisti,
Si facis, ut patriæ sit idoneus, utilis agris,
Utilis et bellorum et pacis rebus agendis.
Plurimùm enim intererit quibus artibus et quibus hunc tu
Moribus instituas. JUVENAL.

LONDON:
PRINTED FOR J. JOHNSON, ST. PAUL'S CHURCHYARD.
1809.

Educ 6008.09

Special Collections

Printed by S. Hamilton, Weybridge.

TO EARL SPENCER, K. G. &c.

MY LORD,

THE good sense of two centuries has confirmed Bacon's opinion of dedications; "*that books, such as are worthy the "name of books, ought to have no patrons but truth and reason.*" Your Lordship's name therefore is prefixed to these Essays, not as a propitiatory offering to the publick, but as a tribute due to a great statesman, who is an illustrious example of the effects which may be expected from good education. Sir William Jones thirty years ago pronounced of his pupil, "This man will serve his country."

I have the honour to be,
My Lord,
With much respect and esteem,
Your Lordship's faithful Servant,

RICHARD LOVELL EDGEWORTH.

Edgeworthstown,
May, 1808.

TABLE OF CONTENTS.

	Advertisement to the Reader	vii
CHAPTER I.	On the Choice of a Profession	1
II.	On the Clerical Profession	55
III.	On the Military and Naval Professions	108
IV.	On the Medical Profession	201
V.	On the Education of Country Gentlemen	247
VI.	On the Profession of the Law	280
VII.	On the Education of Statesmen	357
VIII.	On the Education of a Prince	412
	Appendix	439
	Index	477

ADVERTISEMENT TO THE READER.

IT was difficult to find a proper title for the following Essays. That which has been adopted is confessedly liable to objection. The term Profession is usually confined to the Church, the Law, Physic, and Arms; but in fact, Gentlemen, Statesmen, and Princes, exercise functions of the highest consequence in the state: and no word seems more proper to designate their occupations than the term Profession.

Circumlocution is unfit for a title page: what a man wishes to purchase should have a distinct and short name, by which he may inquire for what he wants. "Professional Education" has therefore been chosen as the least objectionable, the shortest, and most comprehensive title for these Essays.

It will probably be thought, that the ideas which have been developed in "Practical Education" may be repeated in this volume, and that new form, instead of new substance, is now offered to the publick. The author hopes, that he has not hitherto given any just grounds for such a supposition. It is however impossible, to write upon the education peculiarly adapted to the principal professions, without recommending for each of them such modes of instruction, and such habits, as are common to them all; or without alluding to circumstances that have been elsewhere detailed.

A writer is required, by the great authority of Dr. Johnson, to make his book a whole, which shall contain all that the reader wishes to be informed of upon the subject laid before him: and at the same time an author is liable to censure, if he *repeat* himself, or if he ostentatiously

refer the reader to his former writings. To shun these extremes, I have carefully looked over the following sheets, to determine how much of what they contain may be traced to "Practical Education;" and the result of this examination induces me to believe, that the substance of about twenty of the subsequent pages are to be found in different parts of that work; and to save the reader trouble on this point, references are made in the margin by an asterisk to "Practical Education," wherever it is distinctly alluded to.

The first chapter of this book consists of general remarks upon the cultivation of those qualities and talents, which are necessary or useful in every profession; and it is consequently more analogous than any other chapter to what has been said in our former work. If this appear as a redundance, the fault arises from want of skill, and not from want of care.

Another difficulty occurred. In writing didactically, the use of that disgusting pronoun I, or the more important We, saves much trouble and much circumlocution; this mode of writing therefore had been adopted; but by the advice of a judicious friend the whole has been revised with no small expense of time and trouble, to expunge the obnoxious pronouns. This circumstance is mentioned to give an unequivocal proof of that industry, which never should relax, from an author's becoming more familiar with the press; and of that deference for the publick, which its former favours should exalt into respectful gratitude.

RICHARD LOVELL EDGEWORTH.

Edgeworthstown,
April, 1808.

ESSAYS

ON

PROFESSIONAL EDUCATION.

CHAPTER I.

ON THE CHOICE OF A PROFESSION.

"THOSE, who attain any excellence, commonly spend life "in one pursuit; for excellence is not often obtained upon "easier terms. But to the particular species of excellence "men are directed, not by an ascendant planet, or predomi- "nating humour, but by the first book which they read, some "early conversation which they heard, or some accident which "excited ardour and emulation." This opinion was not one of those, which Dr. Johnson defended in conversation merely for the sake of victory, but one by which he abided on reflection, and which he seems anxious to inculcate in his writings: not content with expressing it thus decidedly in his Life of Pope, he repeats it in still stronger terms in the Life of Cowley:

" In the window of his mother's room lay Spenser's Fairy " Queen, in which Cowley took very early delight to read, till " by feeling the charms of verse, he became, as he relates, " irrecoverably a poet. Such are the accidents, which, some- " times remembered, and perhaps sometimes forgotten, pro- " duce that particular designation of mind and propensity for " some certain science or employment, which is commonly " called genius. The true genius is a mind of large gene- " ral powers, accidentally determined to some particular " direction."

Whether the circumstances which are likely to form the taste occur by chance, or result from design, the effect on the mind would probably be similar. If, instead of Cowley's chancing to find the Fairy Queen on the window seat of his mother's room, it had been put into his hands by his mother or any of his friends, it would have given him the same pleasure, and would have equally tended to prepossess him in favour of poetry.

If such slight circumstances in childhood have decided youth to a particular pursuit, with how much more certainty might we expect that education, which is a continued series of motives directed to one purpose, should form the taste and habits to any employment or profession? If it were an established fact, that there really exists such a thing as natural genius, parents would do wisely to wait till its indications appear, and they should let their children choose their own professions, in consequence of their predominating inclinations.

But if there be any doubt of the actual existence of peculiar genius, and if, on the contrary, there is reason to believe, that all the faculties of the mind can be directed by circumstances to any particular object, prudent parents would decide as early as possible what the professions of their children are to be, and would trust securely to the power of education. In this point of view it becomes necessary to examine the long-contested question concerning genius, not merely as a subject of curious speculation, but of immediate practical utility.

That all human beings are naturally equal in their capacities, is not asserted by any, even of those authors who deny the existence of peculiar genius; a difference in the power of attention, arising from the vivacity of the perceptions of pleasure or pain, and a difference in the acuteness or strength of the organs of the senses, must be admitted. Some children have peculiar delicacy of ear; others superior quickness and accuracy of eye; these are most likely, as far as natural disposition is concerned, to succeed as painters, those as musicians. The child who has well-formed limbs, and great bodily agility, is better calculated to be a dancer, than one of a heavy, clumsy make, and of a dull spirit; and that some young people, from their naturally robust constitutions, are better suited than others of feeble health, to endure the fatigue of active professions, no reasonable person will deny. It is also admitted, that, even at an early age, some children show more memory, and some more imagination, than others. Some persons attribute this difference to a superiority or inferiority in particular organs or faculties of the mind, called memory or invention; others deny the existence of such separate organs, and attri-

bute all these intellectual varieties to an original difference in the vivacity of the perceptions of pleasure and pain. It is scarcely possible, and fortunately it is immaterial to our present business, to decide this question. To whichever cause this original difference be ascribed, it is by no means sufficient to account for the amazing superiority, or inferiority, which appears between the capacity of one individual and another, after education is completed. Infant prodigies are exceptions: there are dwarfs and giants in the intellectual as in the material world; but their stature never rises or descends to that of the inhabitants of Brobdignag, or Lilliput. Here is nothing that should prevent a wise parent from determining early on the profession of his child; for call it natural vivacity, call it natural genius, the predisposition is of so inconsiderable an amount, that it cannot reasonably influence the decision. But the popular partisans of natural genius go far beyond all these nice metaphysicians, and boldly assert, that there is a natural predominant propensity in the mind for certain pursuits, arising from natural superiority in some particular faculty of the understanding.

It is difficult to state precisely the assertions of these partisans, because they are themselves so vague in their statements, that it is impossible to follow them. The inaccuracy of common biography conspires with the ignorance of facts to increase the difficulty, and to support this species of empiricism. Biographers often begin by informing the world, that unfortunately nothing is known of the early education of the subjects of their memoirs; but that these eminent persons followed *the bent of their mind*, or the impulse of their genius;

that this was done in opposition to the wishes of friends, by whom they had been destined to a line of life unsuited to their natural turn. Sometimes we are told, that the peculiar genius did not break out till late in life, and would never perhaps have been discovered, but for certain happy accidents; that the persons in question had not been remarkable in childhood for any ingenuity; that they had rather been characterized by dulness; so much so, that their preceptors and friends were afterwards astonished by the sudden blaze of their talents.

It is vain to attempt giving an accurate answer to such assertions. The terms *bent of mind*, *impulse of genius*, *natural turn*, &c., mean nothing, or take the subject in dispute for granted, unless we are told the accidents which are said to have brought these hidden talents to light, and unless we know the degree of penetration of the friends, who mistook early abilities for early dulness; unless, in short, we are made acquainted with the whole course of their education, and with each minute circumstance of their childish history, we must remain utterly incapable of forming any just judgment. Yet such are the assertions, and such the assumed facts, which pass from inferior writers into common conversation, and which are continually repeated in support of the argument in favour of peculiar natural genius. Even when definitions of original genius are attempted, they are often as unintelligible as poor Sir Richard Blackmore's:

"What we call genius, results," says the medical, metaphysical, and poetical knight, "from the particular happy "complexion in the first formation of the person that enjoys

" it, and is nature's gift, but diversified by various specific " characters and limitations, as its active fire is blinded and " allayed by different proportions of phlegm, or reduced and " regulated by the contrast of opposite ferments."

But let us listen to the evidence and opinions of those, who have themselves been acknowledged to be men of superior genius, and who have also been in the habits of philosophizing upon their own mental faculties. The great Newton assures us, that he knew of no difference between himself and other men, except in his habits of attention and application: the sagacious Locke, says nearly the same thing. Poets we cannot call in evidence, because inspiration is part of their stock in trade. Their eyes roll in fine phrensy, which is something beyond reason; yet Pope, the poet both of reason and imagination, never made these pretences to inspiration; he corrected and corrected, and has left posterity traces of the slow, patient steps, by which he attained to that elevation of excellence, which seems, at first view, unattainable but by the flights of genius. Painters are men who also talk much of inspirations; their evidence, as a body, would probably be given in favour of natural genius: but it must be considered, that artists, even the most celebrated, have not always been men habituated to reflect on the operations of their own minds, or capable of forming a judgment on a philosophical question, or able, when formed, to express it in accurate terms. The greatest English painter of the present age, however, was a man, who united literary habits of philosophical reflection and precision with those professional talents, to which none in popular language could deny the praise of

genius. The evidence and opinion of Sir Joshua Reynolds must, from all these claims, be listened to with deference. Fortunately he recollected the slight circumstances, by which, in childhood, his love for his art was first excited. He attributes his early love of drawing to the pleasure he received when he was five or six years old from the prints in an old book of emblems, lent to him by his Dutch grandmother. When he was eight years old, he met with the Jesuit's Perspective; was pleased with it, and attempted to draw an elevation of a building; showed it to his father; and was delighted to hear his father exclaim, that it was *wonderful!* These trivial accidents, the pleasure of occupation, success, and praise, determined the direction of his industry and talents. His opinion on the subject of natural taste and genius is distinctly given. He acknowledges, that the first time he saw the pictures of Rafaelle at the Vatican, he was both mortified and angry with himself, because he was not struck with their excellencies; this led him to reflect upon the pretensions which are made to natural taste, and he says, that, after revolving the matter frequently in his mind, he was convinced that the perception of the higher excellencies of art is an acquired taste, which no man ever possessed without long cultivation, and great labour and attention. "Nor does painting in "this respect differ from other arts," continues he. "A just "poetical taste, and the acquisition of a nice discriminative "musical ear, are equally the work of time. Even the eye, "however perfect in itself, is often unable to distinguish be- "tween the brilliancy of two diamonds: the experienced "jeweller will be amazed at this blindness, though his own "powers of discrimination were acquired by slow and scarcely

" perceptible degrees." Sir Joshua asserts[a], that not only a taste for painting, but that genius is the effect of close observation and experience; and not as is commonly, not to say vulgarly, supposed to be a power of producing excellencies beyond the reach of rules; a power, which is innate and incommunicable. It is, however, curious to observe, that the term is applied to different degrees of excellence in the course of the progress of an art. A man, who first drew and coloured a mackarel upon a board obtained the honourable appellation of a man of genius; he or she who first drew the outline of a human figure was called a genius, and deserved the appellation; but, when it was discovered, that any person by practice, and by following certain rules, could draw an exact representation of the human figure, this was no longer honoured as a mark of genius; he only was a man of genius, who could add expression, and grace, and dignity to his figures; and when it was found, that this also could be taught and learned by rule, then the exclusive praise of genius was reserved for the man who could go a step beyond known rules, and who, by further observations and combinations, could produce something new. In fact, genius seems to be nothing more than invention; the power of combining ideas in a new manner; a power which must be preceded by the habit of observation and of attention; so that it is an abuse of terms to call that natural which is the result of cultivation, labour, precept, and the united experience of the individual and of past ages. If what is called genius were to be considered in the choice of any profession for a child, it should be in those arts where genius is

[a] Sixth Discourse on Painting.

supposed to have the greatest influence; such for instance as painting; but it has just been shown by the opinion and arguments of one of the greatest painters England can boast, that labour and observation, not genius, in the popular acceptation of the term, can ensure success and excellence in that art. And if this be allowed as to painters, how much less should parents be influenced by the notion of natural genius for the professions of law or medicine, for the church or for the army. Innate ideas of these professions, natural propensities for being bishops, or generals, or physicians, or lawyers, cannot be born with children. "I hate," says Dr. Johnson, "to hear people ask children whether they will be bishops, or "chancellors, or generals, or what profession their genius "leads them to: do not they know, that a boy of seven years "old has a genius for nothing but spinning a top and eating "apple pie?"

It is well worth while, by playful raillery and sober argument, to excite parents to reason upon this subject, and thus to bring the vague notions relative to genius within some definite boundaries. Beside the advantage of being at liberty to decide early upon the choice of a profession for a child, according to local circumstances and convenience; many other good consequences would ensue, and many pernicious practices in education would be prevented, by the refutation of this fundamental error. A father who is persuaded, that there is an immeasurable difference between the natural capacities of children, and who admits all the pretensions and all the prerogatives of genius, will act in consequence of this conviction, and, in the management and

education of a family, would not perhaps hold an equal hand over his children; he probably would neglect those, whom he believed to be dunces, and thus create or confirm the inferiority that he presupposed: those, whom he fancied to be geniuses, he would on the contrary exalt so much in their own conceit, that he would run the risk of making them disdain that patient labour, which is essential to the success and utility of even the greatest natural abilities. He may be led by his erroneous opinion into a still greater danger in moral education; the danger of exciting feelings which render their victims at once odious and wretched. No intellectual attainments, nor their most splendid rewards, wealth and celebrity, can compensate for such misery. Envy and jealousy may be easily excited in the minds of children, by a parent's showing his opinion that some are born with, and some without, *a genius;* none are envied for labour or perseverance; in these the competitor can be imitated, followed, and excelled. These efforts are acknowledged to depend upon the will; and the wages of industry are the same for all, by whom they are patiently earned: but if children, who have less natural vivacity than others, are taught that the success and facility of genius are the privileges, the unattainable privileges, of a favoured few, who are exempt from the necessity of perseverance and labour, this belief must induce either despair or envy, or both. The unreasonable manner, in which the predestined dunce is usually treated, increases his sense of injustice: he is exhorted to labour without motive, and even without hope to attain, what he is previously assured he never can reach. Instead of this cruel and absurd injustice, a perception of the truth would induce parents to pursue a more

equal and encouraging conduct, and thence would result the most beneficial effects on the temper and intellectual progress of the pupil. If one child has a more accurate or quicker eye or ear than another, or shows more natural vivacity or strength, or if, in consequence of this superiority of organization, he early exhibits greater powers of attention, memory, or imagination, let this be fairly acknowledged to him and to his competitors, but without making use of the mysterious and delusive term genius, to denote the difference of capacity. The human mind, even in childhood, submits to necessity; therefore it is much less dangerous to state explicitly the natural advantages, which one child possesses over another, than to hint that any of his companions are superior to him in an indefinable, indescribable something, which he can neither see, feel, nor comprehend. But when a child hears the mortifying fact, that any of his senses are defective, that he wants natural vivacity or sensibility, and that consequently he shows less attention, memory, or imagination than his competitors, he should at least have the consolation of hearing the whole truth, and his parents should encourage him by the assurance, that these deficiencies may be amply compensated by patient perseverance, and by careful and judicious education. This plain truth strongly reiterated cannot fail to make a salutary impression, both on the quick and vivacious, and on the dull and slow: it will prevent these from becoming idle, those from remaining inactive. The sophistical mathematician proves, that with but twenty paces advantage of the swift-footed Achilles, the tortoise can never be overtaken, even by twenty times his own speed. But without recurring to paradoxical ingenuity in support of this argument, plain

common sense and observation will show, that whoever goes on uniformly improving, even at the slowest rate, must in time excel those who remain stationary, let their positive acquirements be what they may. This first lesson, preparatory to all professional education, may be best given by mothers; for they know how to seize the happy moments for inculcating these salutary truths. Parnel beautifully introduces the reverend character of age instructing youth in similar doctrine:

> This tale a Sybil nurse ared:
> She softly strok'd my youngling head;
> And when the tale was done,
> " Thus some are born, my son," she cries,
> " With base impediments to rise,
> " And some are born with none.
> " But virtue can itself advance
> " To what the fav'rite fools of chance,
> " By fortune seem'd design'd."

Next to the complaints of want of genius, complaints of the want of memory are most frequently heard. Many, both parents and children, are discouraged by the belief, that they have incurably bad memories. But natural deficiency of memory is not so common as impatient preceptors, and indolent and despondent pupils, imagine. There may be persons like M. de Morien, who had read over the same volume seven times without remembering that he had read it before: we may further believe, that this M. de Morien could not recollect, whether at a particular siege he had been the besieger or the besieged. Such absolute, deplorable want of memory may be believed to exist, and so does that total deficiency of

all the intellectual powers called idiocy. These are uncommon cases in nature, where art can be of no avail, and where instruction can be of no service; but many complain of their memory, when they should blame their education, and ascribe to want of natural powers defects arising from negligence and bad habit, and, above all, from ill-directed efforts of painful application. These are egotists, who, as Rochefoucauld observes, complain of their memory, but never of their judgment; these men would rather find fault with themselves than not talk at all; they are contented to have it believed that they have some diseased idiosyncrasy, mental or bodily, rather than that they are just like vulgar mortals. Montaigne exclaims, Il " n'est homme à qui il siese si mal de mesler de parler de mé- " moire. Car je n'en recognoy quasi trace en moi; et ne pense " qu'il *n'y en ait au monde un autré si marveilleuse en defail-* " *lance.*" "There is not a man breathing whom it so ill becomes " to talk of memory as myself; for I can scarcely perceive a trace " of memory in myself: and I do not think there is another in " the world of so marvellously weak a memory." He would have his readers believe, that he could not remember the names of his own servants, or of the coins in common use: and yet, as Professor Stewart observes, Montaigne's writings prove, that he could remember the names of Plato and Epicurus, Thales and Musæus, with all their different opinions and theories; and he indirectly acknowledges, that he has considerable powers of memory, when he is afterwards complaining of his want of presence of mind: " When I am to speak an oration of any " great length, I am reduced to the miserable necessity of " getting it word for word by heart." The degree of memory which was sufficient to retain a long harangue, might, by

proper cultivation, have been made sufficient for all the purposes of science and literature, and can scarcely be deemed incapable of retaining the names of a few domestics or common coins. Amongst modern instances, Marmontel is another celebrated person, whose complaints against his own memory are upon record. He says, that he became delirious from the violent efforts it cost him to learn by rote the Latin Grammar; that he was found sitting up in his bed, with his eyes fixed, repeating the conjugations of the Latin verbs. It is remarkable, that the greatest misfortune of his life afterwards arose from his having too good a memory! He was put into the Bastille on the charge of having written certain satirical verses, of which he was not the author; but after having heard them once or twice from the real author, he repeated them so accurately, that they were imputed to him. In this case, as in many others, his acquired powers or habits more than supplied the natural defects of his memory, if any such existed. It is also mentioned by M. Prevost in his excellent Life of le Sage, of Geneva, that this philosopher had naturally an uncommonly weak memory; and that, to supply the defect, when he was a boy, he delighted in connecting his ideas by general principles, instead of following the example of his father, whose knowledge consisted chiefly of facts, and who was little disposed to reason or generalize. In young le Sage the weakness of his memory proved advantageous to his understanding; for it induced him continually to establish the most just and permanent connexions between his thoughts, to prevent both words and ideas from escaping his recollection. When he was thirteen, his father, to store his mind with a knowledge of antiquities, put into his hands Les Antiquitès

Expliquées de Montfaucon. The boy, instead of attempting to load his weak memory with all the particulars in this work, began to generalize, abstract, and reason; he perceived the fallacy of many of Montfaucon's conjectures, about the use of the instruments he describes, and endeavoured to establish some universal and certain rules for discovering, from the inspection of a work, the object and intentions of the workman. Some years afterwards he enlarged this idea, and wrote an ingenious treatise on Theology, or the Theory of Final Causes.

If le Sage had actually remembered every line and word of Montfaucon's book, would it have been of as much advantage to himself, or to the world, as he derived from it by classing his ideas, so as to deduce from them general rules of antiquarian criticism?

His philosophical biographer assures us, that he saw le Sage in his maturer years, and afterwards in his old age, continue to regulate his mind, avoiding with the greatest care whatever could disturb the order of his thoughts, and substituting, with much art, a logical series of mental operations to the effort, which the recollection of a single unconnected fact would have cost him. And what was the consequence of this education, which he began in childhood, and continued to old age? That he distinguished himself as a man of science, both by his learning and his invention; and, from his conversation, we are told, that no one could have perceived any deficiency in his memory. His name is celebrated, while his

father, the man of superior memory, is scarcely known to fame.

These examples all tend to establish the encouraging belief, that natural defects of memory are not so common as they are thought to be; that where they do exist, they may be remedied by proper care; and that such weakness of memory is compatible with superiority of understanding, and with the attainment of extensive literary and scientific knowledge. These principles are still further confirmed by the most accurate analysis of the human mind, which metaphysicians have yet been able to make. The excellency or defects of memory have by some writers been ascribed to difference in the natural powers of attention[b]; by others[c], to a difference in the strength or quickness of that faculty, by which ideas are associated in the mind. Both these causes may be still further resolved, into natural vivacity of sensation, or sensibility of pleasure and pain. Here we come precisely to the same point, at which we formerly arrived in analyzing the popular notions of genius; and here the acknowledgment must be repeated, that it is not in the power of art or education to alter the natural vivacity or dulness of sensation in the first stages of infancy or childhood. But as it has been already said with respect to genius, it may here, with more confidence, be asserted of memory, that this original natural difference is not by any means of the importance it is supposed to be. By proper cultivation of the reasoning faculties, the pupil of least natural vivacity may be so educated, as to have a better,

[b] Helvetius. [c] Stewart.

that is, a more tenacious and a more recollective memory, than the child whose superior natural vivacity is not judiciously disciplined. It is often remarked, that those who have the quickest, have not the most retentive memories; in other words, that those who have the greatest facility of associating ideas, those who have the quickest feelings of pleasure and pain, have not always the strongest habits of fixed or continued attention. Their senses are alive to all external impressions; their varying sensations perpetually waken fresh trains of associated ideas, foreign to the subject to which they should direct their thoughts. It is very difficult to give such children the power of abstracting their attention from surrounding objects, and still more difficult to make them capable of that self-command, which can apply to any given subject. Whatever motives are used, whether of reward or punishment, act usually too violently, and produce effects contrary to those which are desired; they raise hopes, and fears, and thoughts, which are also foreign to the subject to which the pupil is required to apply. Another effort of the mind, and a seemingly contradictory effort, is required; the pupil must abstract his attention from the motive, which actually excites him to labour; to earn the reward, he must for a time forget his wish to obtain it. On these occasions, the natural vivacity of the child's feelings, instead of improving, distracts the memory. By proportioning the motive to the sensibility, and by leading the mind so to reason, and so to act in consequence of reasoning, as to acquire the necessary habits of abstraction, vivacious pupils may be highly cultivated; but in ordinary education, the chances are against pupils of this description. Those who have naturally most vivacity or sensi-

bility, and consequently the greatest capability of having good memories, require therefore mental discipline, full as much as others; and, from the chances of their not being properly managed, the probability is often against their enjoying any material benefit from their natural advantages.

In every point of view, the natural advantage of being able to associate ideas quickly is of little consequence, in comparison with the advantages that result from judicious cultivation. The more closely we investigate the principle of the association of ideas, the more we shall be convinced of this truth. This doctrine of association applied to memory is not a new, but an old theory revived and extended. It is as old as the time of Aristotle, who, in speaking of *recollection*, observes, "That the relations by which we are led from "one thought to another, in tracing out or hunting after any "particular thought, which does not immediately occur, are "chiefly three, Resemblance, Contrariety, and Contiguity." To these Hume has added the relation of Cause and Effect. This enumeration has been shown to be incomplete by subsequent authors[4], to whom the reader may refer for more accurate information. It is sufficient here to explain the connexion between these general principles of association and the cultivation of the memory.

The memory of different persons is governed by each of

[4] Hartley, Priestley, Kames, Gerard's Essay on Genius, Campbell's Philosophy of Rhetoric, and Beattie's Dissertations Moral and Critical. The whole has been accurately recapitulated by D. Stewart.

these associating principles, or at different times by various combinations of them all. Imaginative people, poets, painters, and wits, remember by the principle of resemblance. Cause and effect is the chief associating principle in the minds of logicians, and men of philosophic pursuits. The vulgar and illiterate recollect by the casual relations of contiguity in time and place. This is of all others the least useful, and the least secure principle of memory, for it is the least under the control of the individual.

This might be illustrated in the examination of any vulgar witness in a court of justice*. The principal fact to be recollected must be separated from a heterogeneous assemblage, and this cannot be done without labour and loss of time. A memory that depends chiefly upon this principle of association cannot possibly retain much of what is useful, because it is loaded with what is superfluous; neither has it any security for what it would retain, because the connecting circumstances are casual, and if they escape, there are no means of recalling them, nor is there any *surety* for their reappearance.

This principle therefore, or, more properly speaking, this habit, should not be encouraged so as to make it the prevailing law of the memory. It may be useful in the common occurrences of life; but to literature or science, to reasoning or eloquence, it is pernicious.

* Wherever this asterisk is used in the text, it refers the reader to PRACTICAL EDUCATION.

The associating principle of *resemblance* and *difference* is of more use and dignity; because on the perception of resemblances depends not only memory, but wit and imagination: and memory associated with these powers is more valuable and more agreeable, than when it exists without them. The habit of remembering by resemblances, either of words, sounds, images, or ideas, should be encouraged in the education of those who are to be poets, or musicians, or who wish to excel in wit.

A memory depending on the connexion of cause and effect is of all others the most desirable in the cultivation of science and the acquirement of good sense. By the help of this principle the mind commands a vast range of thought; because one general idea of causation represents and summons at will a whole tribe of dependants. Thoughts, perceptions, and facts, when classed under some general principle, are not only more easily recalled to the mind, but are more manageable for all the purposes of reasoning and invention. The advantages of classification in many sciences, in botany and chemistry, for instance, exemplifies this truth. No human memory, not even that of Barretier or of the admirable Crichton, could, without the help of classification, effect what is easily accomplished with its assistance by persons of ordinary powers.

By accustoming the pupil to recollect by means of reflecting and reasoning, by teaching him to store up ideas in his mind in proper classes, the memory may be rendered sufficiently capacious, retentive, and recollective for any of the

purposes of life, or for any one of those professions, in which memory is supposed to be most requisite, though the natural memory may not be uncommonly powerful.

The application of these principles to all the detail of education in early childhood, may be formed elsewhere*; but it was necessary here to recall those general ideas on the cultivation of the memory, which may be applied in the education of pupils of all professions.

For whatever professions the pupils may be designed, these principles will be beneficial; and whether parents determine early their children's destination or not, such lessons should be early inculcated.

But in a family where there are more sons than one, it would be particularly advantageous early to decide upon the profession of each; this would prevent all injurious competition. Whatever natural advantages each may have would be considered as peculiarly fit to secure success in his future profession: and as all the brothers would early know, that they were to pursue different modes of life, there could never be any crossing interests, or jealousy of particular talents, though there might, and ought to be amongst them, an emulation of general excellence.

The deciding as soon as possible on the professions of sons will in other respects be advantageous; because, supposing abilities and opportunities nearly equal, *time* becomes the measure of acquirements. The sooner the desire to obtain

information for any particular purpose is excited, the sooner the pupils will begin to accumulate that sort of knowledge, which is peculiar to their destination.

In each profession there are certain principles essentially conducive to success; there are particular talents and tastes, which should be cultivated with peculiar care; and the earlier this discipline is commenced, it will the sooner become easy and habitual; and the sooner the associations of pleasure are connected with the idea of the profession the pupil is to follow, the greater will be the chance, that he will pursue it with ardour and perseverance.

How the preference and taste for each profession may be infused, and how the habits and qualifications essential to success in different pursuits may be taught, is the object of the following essays.

But it may be previously necessary to advert to the opinions of those, who object to the plan of a parent's choosing a child's profession, not because they believe in the innate force of genius, but because they imagine, that all restraint is unfavourable to the growth and development of the mental powers. Under the term restraint they comprise a regular course of instruction; adopting the maxim, that people never learn any thing well but what they teach themselves. These disbelievers in the power or utility of education produce some examples of self-taught geniuses, as evidence in favour of their opinions. It is true, that some men born in the lowest ranks of society have, under many disadvantages, cul-

tivated and formed uncommon talents: it is true, that in some instances the acquirements made by such undirected, unassisted exertions, have surpassed what has been produced by the solicitude of parents or the vigilance of preceptors: but a few meritorious, extraordinary examples of this kind are not sufficient, to form a decisive argument against regular modes of instruction. It is to be wished, that some of these self-taught prodigies would give the history of the progress of their own minds, including their mistakes, difficulties, and disappointments, as well as their success: this might contribute materially to the improvement of the art of education; at present, we can judge of them only by the imperfect representations of their biographers: from these we learn, that they have generally been persons of profligate characters, and wayward tempers, incapable of directing themselves with common sense, frequently without common honesty, and shamelessly insolent and ungrateful to their benefactors. From Savage and Chatterton to Morland and Dermody, this, with few exceptions, has been their history. And after all, their talents have seldom risen to the first rank of excellence; the same conceit and wilfulness, which spoiled their moral characters, prevented their submitting, even in their chosen pursuits, to that steady course of perseverance, which alone can carry any design to perfection; they would work only how and when they pleased; they would admit no criticism, listen to no rules, and follow no judgment but their own: indeed, the pleasure of acting in opposition to the will of others appears from many examples to be a very strong motive; it has induced many to undergo great labour, and to make great exertions, but it would be the height of impru-

dence to make such wilfulness a governing motive: it is not a power that can be directed with certainty, or applied with facility; it is a force dangerous in its exertion, and fatal in its recoil.

But, far from its being necessary to follow this system, and far from its being certain that it would succeed, there is no real temptation to such folly; for all the pleasures of liberty can best be enjoyed in the course of a judicious education: it is only when the will is properly regulated, that it possesses the highest portion of uniform and salutary power. It is quite a mistake to suppose, that young people, who follow any employment in consequence of the conviction of their understanding that it is useful, and in compliance with the wishes of their best friends, never feel the same ardour in the pursuit, that is experienced by the undisciplined and perverse; nor should the caprices of the will in a diseased condition, be taken as part of the history of the human mind in its healthy state. Virtuous enthusiasm, that enthusiasm which has in all ages animated men to the greatest exertions, that enthusiasm which has made patriots, orators, and real heroes, is nothing more than the strong, resolute, permanent action of the will, in obedience to the impulse of moral conviction, or to the dictates of the understanding. This conviction, this regulating motive, can be given only by education; by an education, which shall teach youth that it is advantageous, that it is necessary, to avail themselves of the experience of preceding generations. Indeed, if this were not early impressed upon the mind, and if each ignorant youth were suffered to fancy, that he could best instruct himself, human beings, instead of making any further

progress in knowledge, must reiterate experiments to arrive at the same conclusions, and die before they had time to advance one step further.

So much for the system of absolute freedom, and self-taught genius. It may be thought, that such extravagances did not require a serious refutation; but, without being distinctly avowed, these opinions have gained ground amongst many, who have been wearied, perplexed, and disgusted by the variety and inconsistency of the systems of education, which have been obtruded upon their attention; and have hastily concluded, that it is of little importance which course is pursued, since each cannot be, as their advocates pretend, exclusively right. Instead of becoming indifferent to all plans and principles of education, it would be wise to compare them, and select from each whatever is found to have been practically useful.

Those who wisely submit to regular discipline, will find that the wisdom of ages has been compressed into a compact form, convenient for those who are to learn or to teach. In some arts and sciences, such simple and expeditious methods of instruction, both analytic and synthetic, have been devised, that what cost a life of labour in the original attainment, may now be acquired by a pupil of common abilities before he is twenty. A boy of seventeen may know all that the utmost stretch of the abilities of Newton discovered in the course of forty years. This general diffusion of knowledge makes it at once more shameful to be ignorant, and more difficult to excel. The little more (il poco più) is now of ardu-

ous attainment. All have arrived at a certain point; to surpass, requires still greater exertion or skill than when the standard of excellence was lower. This is the real cause of the complaints we sometimes hear of the mediocrity of modern times, and of the scarcity of men of genius: a scarcity which, instead of being gratefully ascribed to the diffusion of knowledge, is erroneously attributed to the injurious effects of tuition and education. These complainants deplore a public benefit; for it can scarcely be doubted which is better for society, whether thousands should enjoy a certain portion of knowledge, and of mental power, or that they should be monopolized by a few individuals.

It is not pretended that all this increased facility of obtaining instruction, and all the improvements in the art of education, have arisen from public schools and universities. The art of printing, the emulation and the competition excited by the press, have contributed to produce this melioration. Ancient establishments have, in the mean time, continued stationary; their rules have not been changed to adapt them to our times; their routine of instruction, such as it was centuries ago, continues with little alteration; and consequently many studies and many dogmas, which have long since been exploded, continue nevertheless to make a customary part of university education. In our public schools also there are defects and deficiencies: a uniform course of instruction must there be pursued by youth intended for different professions, and they waste much time in acquiring learning which will be of little use to them in real life; whilst they have no means of obtaining knowledge that would be advantageous in their

various professions. This subject has been of late so much discussed, that it is not necessary to state the arguments, which have been adduced against the learning usually taught at schools and universities, or those which have been urged in favour of the present system: it seems on all hands to be agreed, that some change is necessary; but what that change should be, and how far it should extend, is a subject of great delicacy.

It is always wise to take advantage of the experiments that have been tried upon a large scale in other countries. The Jesuits had established a system of instruction, the success of which was exemplified in every country of the new and old world. Frederick the Great turned his vast mind to this object; and within the last ten years, much attention and uncommon energy were exerted in France to improve the national education. Frederick's was a military academy, and his instructions for the founding of the institution, and the history of its progress and decline, under the arrangement of different professors, may be useful in this country.

Of the little that has transpired, scarcely any thing can be adopted by us from the Jesuits' system of education; because it was founded on peculiar religious tenets, and on *l'esprit de corps*. That society acted as a body, and had colleges and schools in regular gradation, all subordinate to their head; quick and constant communication was maintained between the masters of these schools, that is to say, between all the inferiors and superiors of the order; notes were kept of the ages, talents, dispositions, and acquirements of

each of the pupils, and these were transmitted to the superior, so that he had a general knowledge of the rising generation; and whenever a young man of ability was wanted for any mission or employment, whenever any means of placing a youth advantageously occurred, the Jesuits exerted themselves to obtain it for their pupils. They had interest not only in private families, but they had insinuated themselves at courts into almost all public affairs; so that they had continual opportunities of rewarding and providing for their most promising pupils. This assurance of reward, and this hope of advancement, made it the anxious wish of parents in all catholic countries to get their children admitted into the Jesuit seminaries; and the young people themselves were excited to emulation by the most powerful means. The examinations in passing from one order of schools to another were strict and impartial; the studies and application required for success enured the youth early to labour; and the certainty of immediate reward or punishment, proportioned to their merits or demerits, kept alive the spirit of emulation, and regulated the conduct of the whole. Great care was taken to admit none but promising youths, and none but those who had given proofs of learning or talents were advanced to public situations; for the honour and interest of the order were the governing principles, and thus supplied motives for industry and impartiality.

In our schools, which are not thus subordinate to a corporation of masters, and where there are not the same means of communication, or power of rewarding and providing for pupils, no imitation of their rules can be of any use, nor

would it be at all desirable, that any portion of mystery should be introduced into our free and open system of public education. Whatever its faults may be, its publicity is an invaluable advantage. Whatever peculiar and superior arts of instruction the Jesuits may have possessed, and that they had such may be presumed from the celebrity of numbers of their pupils, they would be purchased at too high a price by the introduction of any system of secret combination, of any inquisitorial spirit, or any political intrigue. There is, indeed, one particular in the Jesuits' plan of education, which might be advantageously imitated: they taught much by conversation, each pupil was allowed to have the advantage of conversation with the superiors for a certain number of hours, and it was believed that much knowledge was communicated in a short time by this oral mode of instruction. It has been remarked, that the pupils of the Jesuits had more presence of mind in conversation, had more ready recollection of their knowledge, and, in short, were more men of the world, than youths brought up by any other preceptors; and this has justly been attributed to the habits of conversing, which they acquired by their early education.

In France, during the administration of M. de Lamoignon, there was a design to improve the national education, and something upon the plans of the Jesuits' schools and colleges, to use court language, was, *in contemplation.* But the breaking out of the dreadful revolution put an end to these schemes. In the first national assembly there were many men of the highest reputation for literature, science, and real

virtue, who desired only moderate reform, who little foresaw the consequences of some of their own attempts to improve: who did not, till it was too late to take measures either for their own safety or that of the nation, perceive the swelling tide of democracy, by which they were suddenly overwhelmed. Amongst these were many who produced plans of public instruction and of national education, full of eloquence and ability. In the enthusiasm of the moment, they were all applauded, and all to be adopted; but they perished with their unfortunate authors. In the anarchy that ensued, almost all the universities and colleges in France were destroyed; the ancient school of medicine, and every other useful and venerable institution, were *suspended* or suppressed. Men of sense or virtue, however they deplored this destruction, had no possible means of preventing it; they had no power; their only safety was in remaining unknown, during the reign of terror; and for years afterwards, such was the fluctuation of party, that they could only snatch opportunities to obtain any useful vote in favour of education. This neglect of all instruction would probably have continued longer, and would have thrown the nation back into barbarism, if it had not been counteracted by extraordinary motives for exertion; motives created partly by the necessities and partly by the enthusiasm of the revolution. The ignorance of the rulers, and the *equality* of the people, soon threw every thing into confusion; but the rulers, to preserve their power, and indeed their lives, were obliged to have recourse to men of science.

Chemistry was first *put in requisition*. Robespierre suspected, or pretended to suspect, that the brandies for the

army had been poisoned. A committee of chemists was summoned: they analyzed the brandies, and convinced the public that no treachery had been practised[d]. Their utility, and above all their firmness on this occasion, suddenly raised their political credit, and they were soon called upon for more important services. The armies of France were at that time in want both of gunpowder and arms. There was an *imperious necessity* for seventeen million pounds of gunpowder, and no foreign saltpetre to be had! An order was sent to the chemists: one of them had the boldness to answer, "Five days after the saltpetre shall be extracted from the "earth in which it is contained, it shall charge your can-"nons." This boast was fulfilled; and in twelve hours, gunpowder was made ready for use.

[d] Berthollet's noble answer on this occasion should not be forgotten. A messenger came breathless to the committee of public safety, with the information that the armies were ready to engage, but that the generals dared not lead them to the attack without brandy; and dared not give them brandy because it was poisoned; for some of the sick in the hospitals had drank of it, and had died. Some of this brandy was sent to a committee of chemists, who were ordered to analyze it, and to make their report. They knew that Robespierre wished to have it proved, or believed, that there was a plot and poison; but they drew up and signed a report, stating the simple truth, that there was nothing added to the brandy but water, in which small particles of slate were in suspension, and that by filtration it might be purified and drank with safety. Robespierre, who presided at the committee of public safety when the chemists brought in their report, asked them, in a fierce tone, if they were sure of what they asserted. Berthollet immediately filtrated some of the brandy in the presence of the assembly, and drank it. All the other chemists followed his example.—"How!" said Robespierre, "dare you drink of that poisoned liquor?" —"I dared much more," replied Berthollet, "when I signed my name to the "report which I delivered to you."

Arms for nine hundred thousand men were wanting; brass and steel could not be procured from foreign countries; the art of manufacturing steel was known to few except to chemists, and they were again employed to direct the manufacturers, and were again successful. Their credit was now established with the people, and of course, they seized a great share of political power. The want of other men of science was soon felt; maps, and charts, and plans of fortification were called for: the corps of geographical engineers was reestablished; naval and military engineers must be employed. Many of these men of science combining, seized the moment when facts spoke so loudly and incontrovertibly to the nation in their favour, and they insisted upon the necessity of establishing a national system of education, and they had grants of money, and power to do what they pleased. There were many errors in their first plans; some thought of providing appointments for their friends as professors; some produced vast and seemingly admirable schemes, which failed precisely because they were vast, because they were disproportioned to the wants and wishes of the people. Such were the central schools. The magnificent edifices, the convents, monasteries, palaces, which were converted into central schools, with immense public libraries, botanic gardens, and museums of natural history, soon had the melancholy appearance of deserted grandeur.

The learned professors were seen walking up and down the desolate and cold halls and libraries, unable to fulfil the purposes of their appointment; few scholars appeared, and those few were not prepared by previous elementary instruc-

tion to profit by their lessons. The failure of these central schools has been ascribed by many of the late French writers to the want of intermediate seminaries for the early ages of youth: but, in fact, many circumstances contributed to this disappointment. The plans were on too extensive a scale; many local circumstances had not been considered; the effects of time and habit had not been taken into account*.

Small difficulties in the execution of these great projects arose; then in the hurry of the moment successive alterations were suggested, and these continual changes were more pernicious than many of the habitual errors of the ancient routine. Of this the most sensible men in the nation were fully aware. But political parties, as well as the errors of projectors, continued these changes. One moment large sums were granted to lay the foundation of some new establishment; the next, the funds were withdrawn, the professors left without salaries, forgotten, or proscribed. Central schools, Lyceums, academies, institutes, all appeared and vanished with transient splendour. *Les écoles normales* have, indeed, left a durable and useful monument of their existence; and it must for ever be regretted, that political animosities destroyed and discredited such a combination of the most solid and brilliant talents. No one can read the Journals of the Normal

* The author here speaks of what he *saw* in the year 1802, when he travelled through the Low Countries, and visited les Ecoles Centrales. During a residence of several months at Paris, in 1802 and 3, he had opportunities of obtaining information, from the best authorities, of the state of education in that kingdom.

School[f], without admiring the knowledge and abilities of the lectures, and the skill and patience, with which the best means of teaching are investigated.

At length, under the auspices of Monge, Haüy, Hassenfraetz[g], la Place, la Grange, Fourcroy, Chaptal, Prony, and others, schools of science were established. Taught by the failure of their predecessors, and aware of the extreme mutability of public opinion, the founders of these schools proceeded with slow but certain steps. They tried their vast system at first for a fixed period, and upon a limited scale: they determined to convince themselves and the publick, what could be done in three months by their modes of instruction. They classed their 1300 pupils: different professors took charge of them in their respective sciences, and in three months was performed the work of three years. The progress, the actual acquirements of the pupils surpassed all expectation. After this experiment, both the government and the publick expressed just confidence in the means employed by the professors, and the Ecole Polytechnique was permanently established. It became the central point of all the education of France. These examples may show, that improvements in education, which have been cautiously made after trials of a reasonable time, have succeeded; while those which have been rashly attempted by theorists, and speculative men of the most enlightened genius, and the best inten-

[f] In ten volumes 8vo. published at Paris, ann. X.

[g] All men of great talents, but not equals in character or virtue.

tions, have either failed at once, or have been gradually abandoned.

Without regard to the political animosities of the times, a writer on education should steadily endeavour to lay before the publick whatever may be permanently useful. *Fas est et ab hoste doceri!* The example of France may be advantageous to this country, by many of her successful and unsuccessful experiments in education. For instance, at present there is in our own country a strong party for and against the learned languages. Both appear to have gone into extremes. In France the spirit of conquest led to utter neglect of all studies, which were not connected with military success. Mathematics, geometry, fortification, engineering, and all the sciences that could be useful in war, are taught admirably well in l'Ecole Polytechnique and other public establishments; but literature was so much neglected, that some of their ablest pupils could not write, or even spell with propriety. The study of the learned languages was absolutely discouraged; and if a few of the elegant scholars of former times, such as Suard, Morellet, la Harpe, and Delille, had not fortunately remained to support the cause of classical literature, ancient learning would perhaps have been neglected, the French language itself corrupted, and the literary taste of the nation utterly depraved. The French were right in preventing military youths, and pupils destined for certain other professions, from wasting their time in acquiring the learned languages, which could be of little use in their peculiar pursuits; but it was rash and absurd to discourage altogether the study of the fine models of ancient excellence.

From these examples, and from the experience of others, Britain will profit; in all her attempts to improve, she will proceed with cautious prudence: she will never destroy ancient institutions. If they be not worth repairs or support, suffer them to moulder silently under the hand of Time; or if this be too tedious an operation, construct some new and better edifices, and the old fabrics will soon be deserted. Those who are interested in the preservation of certain ancient establishments will, it is to be hoped, have the good sense and candour to observe, that this can only be done by repairing them in time, and by adopting useful and popular improvements. Champagny, one of the most judicious of the late French writers on public education, observes, that the college of France, of which he was the director, escaped that general destruction, in which all the other colleges and universities were involved, by the timely adoption of improvements, obviously useful and popular[h].

[h] We may judge by the following, and many other passages of equal merit in the celebrated Biot's *Essay on the History of the Sciences during the French Revolution*, of the state of the public mind in France on this subject:

"Professors should be guided, not enslaved. When every thing, even the "smallest details, are regulated, no room is left for emulation. Determine "upon the object, arrange the general plan. Let the whole be directed by "the most enlightened men: but let the manner of public instruction be free. "Minds should be excited to inquiry, not chained to dogmas. Let there be no "corporation of teachers. They are like those ancient statues, which served "as guides to travellers; their motionless fingers still point out a road, that "has ceased to exist these thousand years."

For the French, see Appendix.

Elementary schools are in all countries of the first and most immediate consequence: unless they are good, pupils cannot be well prepared for the higher class of schools. Our initiatory seminaries, our country schools, require improvement; and these will best be made in consequence of the conviction of parents, that they are necessary. The increased *demand* for good instruction and good masters will produce both without the interference of government, or the patronage of the great. As soon as the publick is convinced, that certain alterations would be useful, and are feasible, parents will wish that these were put in practice; and as soon as that wish is generally, or even partially expressed, it will become the interest of many to establish new seminaries, or to reform the old. The first impulse therefore must be given to the minds of parents; and they must in the first place be convinced of the folly of treating children as mere playthings, as mere creatures to be fondled, humoured, and spoiled till they are eight or nine years old, and then to be hurried away to schools, when the bad habits, moral and intellectual, which they have by that time acquired, begin to be too troublesome at home; when friends or acquaintance begin to be alarmed by the growth and the ignorance of the boys, by the vicious pronunciation and vulgar language, which they have learned from servants, by the bursts of passion, the fits of obstinacy, habits of idleness, or love of mischief, which break out in consequence of parental neglect, or cruel indulgence. The careful mother says, "Upon my word it is shameful, to let "these children grow up in this way; it is quite time to "think of sending them to school, and to give them some "education."

Time to think of giving them some education!—That should have been thought of long before; but every thing is to be repaired by dispatching the children directly to some school or other; the parents are terrified by the idea of the immediate necessity of "*doing* something." They have not time or patience to inquire or deliberate; they listen to the first plausible recommendation which they hear of a country school, in haste to rid themselves of the trouble and responsibility of keeping such great boys at home. What these darlings, what these victims suffer, when they go to school, when their spoiled tempers and their idle habits are to be suddenly disciplined, when they are to be fixed on benches, in a crowded school-room, conning over unintelligible tasks without respite, relaxation, air, or exercise, for eight or ten long hours of the day, when they are after all to be flogged for not knowing what they had never been taught, for not understanding words that had never been explained to them, these fond parents neither know nor inquire. They hear their children in the holidays complain of the miseries of school; but they settle the matter with their conscience by the convenient axioms, that all boys hate school, and that this only makes them love home the more; that all boys must learn Latin, and must be flogged to make them learn it: that it is a sad thing to be sure, but children must suffer a great deal in being broken in at first, for they must not be let to grow up wild!

But children should not be thus suffered to run wild like colts for a certain time, and then be taken and broken in by the most harsh, violent, and unskilful methods. Parents should, with real kindness and affectionate foresight, begin as

early as possible to prepare their children for school education; and even when they are properly prepared, parents should take time to deliberate, and to select the best schools: if they show themselves to be judges of what initiatory schools ought to be, and if they absolutely refrain from sending their children to vulgar, insufficient seminaries, they will excite and produce all the improvements, of which they thus demonstrate the necessity.

A good initiatory school[1] should, as much as possible, resemble a well regulated private family. Ten or twelve pupils, at the utmost, should be the limited number. Several of these seminaries will of course be requisite in every country town; and the competition that must necessarily arise amongst their masters will be advantageous. In towns, the boys should be day-scholars; their going to school from breakfast to dinner-time, will expose them only twice instead of six times a day to the hazard of the streets, and will continue their connexion with their parents, and their domestic habits. They will gradually feel their powers strengthen, and their independence and courage increase, before they are turned loose into the *great world* of a large school.

Every reasonable person must be fully aware, that all parents cannot devote their time to the education of their children. Men who are employed in business have but few hours or minutes to themselves; therefore it would be absurd

[1] If the author were sure of a dozen pupils for such an establishment, he could recommend a master, and, what is more rare, a mistress peculiarly fit to conduct it.

to recommend private education indiscriminately for all ranks of people. Hence the necessity for good initiatory schools, to receive children as early as possible from the nursery, or rather from the care of their mothers: mothers in most families must have time to attend to the habits of temper and early instruction of their children, till they are five or six years old, and if proper gradations of elementary schools were established, they need not be kept at home till they are nine or ten, as they now must be for want of such seminaries. In country places, the system of day scholars is impracticable; the pupils must be boarders, but the holidays should be more frequent in these schools, than they need be at a more advanced age. The first object should not be to teach them reading, or grammar, or Latin, or arithmetic, in any given quantities, or in any stated time; but gradually to give them the desire to learn, and the power to attend; their lessons should be made agreeable and short, their attention should be required and fixed for a short time; and then they should have intervals of recreation, air, and exercise. Most of what they learn should be first taught by conversation; and even their walks and hours of amusement may be usefully employed. Their masters should take them out into the fields; should let them run, and leap, and exercise their limbs, and make observations on the various objects they meet; from these objects, that strike their senses, he should lead to such knowledge, as will lay the foundation of a love of instruction in their minds. Masters should proceed, in short, exactly as judicious parents would do with pupils of the same age in private education; and it is needless here to repeat what has been said elsewhere* of the early modes of instruction by conversation. Great

attention should be paid to the accent and manner of speaking and reading English in Scotland, Ireland, and those parts of England, where there is a vicious pronunciation; schoolmasters should be brought from other places, where there is no peculiarity of tone or idiom. Much of the disgust and labour of learning to read may be saved by adopting in these schools Mr. Lancaster's, or rather Dr. Bell's method; the same may be used in teaching practical facility in arithmetic; and might perhaps be advantageously extended to grammar; parsing exercises might thus be given in classes. But all these technical methods must be accompanied with rational explanations of the lessons, and of the principles of the rules, in which the pupils are practised: otherwise this apparent expedition and facility will not really improve the pupils: they will only be arithmetical and reading machines; they must be taught to think, or they will not afterwards be able to make any further progress without the aid of their masters, their *keys*, and their rules. Instead of pressing forward the pupils to astonish parents by the rapidity of their progress, masters should patiently and courageously conquer by delay. They should make the children understand, as much as possible, the reason of all they do; in arithmetic* they should give the rationale of the rules, and be content to go slowly, that they may proceed surely; in reading, they should not suffer a sentence or an idea to pass that is not understood: in grammar they should in the first schools explain merely the nature of verbs, nouns, substantives and the different parts of speech. In the secondary schools for boys of nine or ten years old, the principles of general grammar should be explained; and masters should avail

themselves of the profound discoveries of Tooke[k], and of the practical experience of the ingenious Sicard[l]. It may be objected—it will and must be objected by hundreds of old schoolmasters, who have grown dull and positive in their own routine, that this explanation of the principles of grammar would not forward the pupils, and that it is much better, or at least safer, to go on regularly through old Lilly's *Quæ genus*, *Propria quæ maribus*, and *As in præsenti*, instead of plaguing them with metaphysical explanations.

There is something in the words *metaphysics* and *metaphysical*, which puts to flight the understanding, and rouses the fears and prejudices of whole tribes of ushers and pedagogues, and of some parents, who have been subjugated to the belief, that nothing can be well or expeditiously taught, but what is learnt technically, that is, in most cases, without understanding in the least what is lodged in the safe custody of the memory. Frederick the Great was once inoculated by a certain ignorant General Buddenbrock with this diseased aversion to metaphysics. The general was superintending governor of Frederick's military school, and having quarrelled with one of the professors, revenged himself by complaining to the king, that the boys were taught grammar metaphysically, and that metaphysics would puzzle their understandings, and ruin the institution. The literary monarch sent for the professor,

[k] Epea Pteroenta, or the Diversions of Purley.

[l] Grammaire par Sicard, the able and benevolent instructor of the deaf and dumb at Paris.

and in a most able and sarcastic declamation brought forth all the arguments, that ancient or modern times could produce against metaphysics. The professor's answer, if we make due allowance for the formal division of the subject into the *first place*, and the *second place*, and *third place*, is far superior in ability to the monarch's eloquent attack. The distinctions between useful and useless metaphysics, the necessity for having recourse to what are called refined explanations in teaching children general and rational grammar, were stated with so much perspicuity, that the imperious, the enlightened Frederick sat in motionless attention for half an hour, and then exclaimed, "I have listened to you, and I believe that I under-"stand you perfectly, Sir, and am happy to have given you an "opportunity of convincing me by your reasons." General Buddenbrock was ordered to interfere no more with the explanation of grammar. Hoping that what convinced the understanding of Frederick may have some power over the attention of those who will be too modest to claim an equality with him in talents, the professor's defence is inserted in the appendix to this volume: and after having read it, parents and preceptors will probably no longer be alarmed by the species of metaphysical lessons, which are here recommended for initiatory schools.

It is sufficient here briefly to observe, that metaphysics are of two sorts: those which treat of subjects beyond the reach of mortal faculties, such as the nature of the soul when separate from the body; free-will and necessity, and such subjects as Milton makes the fallen angels discuss:

" Fixed fate, free-will, fore-knowledge absolute,
" And found no end in wand'ring mazes lost.
* *
" Vain wisdom all and false philosophy."

The other class of metaphysics is popular: it unfolds the general principles upon which arts and sciences are founded; it leads the understanding to deduce, by a regular chain of reasoning, those formulas by which technical knowledge may commodiously be taught to numbers. The uncouth terms of logic, and the crabbed rules of grammar, are founded upon principles that are not beyond the capacities of children. The impatience of youth submits to labour, the end and use of which is explained, though even imperfectly explained to them. Taught by reason, they become reasonable: under the continued slavery of unintelligible dogmas, they lose in understanding what they acquire in words. Hence the disgust which the first rudiments of Latin usually inspire. Happy the children whose parents or preceptors have taught them in a few hours of their early years the simple easy explanation of the eight tremendous parts of speech! After the principles of universal grammar have been thus taught, Latin grammar will be learned so much more readily than when it is learned without any previous explanation, that the time which seems to have been lost will really be gained. People are sometimes surprised at the difference between children who have been well and ill taught, and they do not know exactly in what that difference consists; they observe

that some children do not spend so many hours of the day at their books as others do, therefore it cannot be merely from hard labour that they acquire their facility; they seemed perhaps rather *backwarder in learning* than others of their age, and yet suddenly they spring forward and surpass their competitors. The difference consists in this; the successful pupils learned the first principles of knowledge clearly; the others were taught only by rote. These were taught to reflect and understand; those merely to repeat and remember. The repeaters made a greater figure at first, because they had words put into their mouths; but, as there was no source of thoughts, the words soon ceased to flow.

In these initiatory schools where there are few pupils, and where the preceptor's attention may be directed to each individual, as well as to the good of the whole, it would be as easy as in a large private family to continue to direct professional education. In conversation or in reading, subjects which might exercise young lawyers in their powers of recollective and retentive memory, might be introduced without rendering pupils disputatious. Experiments in chemistry, and some knowledge of natural history, would be useful, not only to the young physician, but to pupils of every description: and without difficulty they might acquire some knowledge of botany and of anatomy. Children are not easily fatigued when their senses are actively employed; if they do not see too many objects at a time, they retain clear ideas, and thus their power of memory is cultivated, whilst they advance in the knowledge both of things and names. In towns, and even in country places, whenever a sufficient number of

these small schools are established, it would be worth while for a lecturer to attend successively by the week or month, to exhibit experiments with an apparatus, that need not be costly, and that would answer all the purposes of the most expensive instruments. Thus, preliminary lectures given quietly to a few pupils at once, when there is time and leisure to explain difficulties and answer questions, and to see and touch the subjects of experiment, will prepare young people to hear public lectures on natural history afterwards with advantage. The trials which have been made in some elementary schools, to introduce experiments in natural history, have proved, that these are peculiarly suited to the taste and capacities of children. But the very success of these trials, and the delight expressed by the pupils, alarmed some silly parents, who apprehended, that their children would never make any progress in the Latin grammar, if they were thus entertained with foolish experiments! And will it be believed, these sagacious parents threatened to take their children away from school, unless the pupils were again confined to their *book-learning*. All this folly arises from cowardice; but where a few examples of success in any new method have been given, people will be enthusiastically or fashionably eager, to follow that, which they dare not be the first to try.

Not only the intellectual, but the moral education, the temper and habits of young people, might be as well conducted in such schools, as in a happy private family.

These improvements in initiatory seminaries will conduce in the most certain and effectual manner to the im-

provement of those of a higher class. The principal defect in the present system of our great schools is, that they devote too large a portion of time to Latin and Greek. It is true, that the attainment of classical literature is highly desirable; but it should not, or rather it need not, be the exclusive object of boys during eight or nine years.

Much less time, judiciously managed, would give them an acquaintance with the classics sufficient for all useful purposes, and would make them as good scholars, as gentlemen or professional men need to be. It is not requisite, that every man should make Latin or Greek verses; therefore a knowledge of prosody beyond the structure of hexameter and pentameter verses is as worthless an acquisition, as any which folly or fashion has introduced amongst the higher classes of mankind. It must indeed be acknowledged, that there are some rare exceptions; but even party prejudice would allow, that the persons alluded to must have risen to eminence though they had never written sapphics or iambics. Though preceptors, parents, and the publick in general, may be convinced of the absurdity of making boys spend so much of life in learning what can be of no use to them; such are the difficulties of making any change in the ancient rules of great establishments, that masters themselves, however reasonable, dare not, and cannot make sudden alterations.

The only remedies that can be suggested might be, perhaps, to take those boys, who are not intended for professions in which deep scholarship is necessary, away from school before

they reach the highest classes, where prosody and Greek and Latin verses are required.

In the college of Dublin, where an admirable course of instruction has been long established, where this course is superintended by men of acknowledged learning and abilities, and pursued by students of uncommon industry, such is the force of example, and such the fear of appearing inferior in trifles to English universities, that much pains have been lately taken, to introduce the practice of writing Greek and Latin verses, and much solicitude has been shown about the prosody of the learned languages, without any attention being paid to the prosody of our own.

Boarding houses for the scholars at Eton and Westminster, which are at present mere lodging houses, might be kept by private tutors, who might, during the hours when the boys were not in their public classes, assist them in acquiring general literature, or such knowledge as might be advantageous for their respective professions.

New schools, that are not restricted to any established routine, should give a fair trial to experiments in education, which afford a rational prospect of success. If nothing can be altered in the old schools, leave them as they are. Destroy nothing—injure none—but let the publick try whether they cannot have something better. If the experiment do not succeed, the publick will be convinced, that they ought to acquiesce in the established methods of instruction, and parents

will send their children to the ancient seminaries with increased confidence. The Royal Institution in London, and the City Institution which has been lately established, are such unequivocal proofs of the liberality, the love for knowledge of all sorts, and the splendid munificence of Britain, that there is reason to suppose, any plans of improvement, which promise to be really useful, will be supported by the solid good sense and efficient spirit of the nation. Under the direction of an association of gentlemen, of which no professed schoolmaster should be a member, a number of schools for the instruction of youth might be established in the principal towns in the empire; and preparatory schools, under well-chosen masters, might be set up in places where there is sufficient demand for them: these schools should all be subordinate to the principal institution in London, by which means a unity of design might be carried on.

In the next class of schools, it should be the object, to give to all the pupils a certain portion of classical literature. How much this should be, must be decided by the professions, which the pupils are to follow. The methods of teaching the languages, and the preparation in the initiatory schools, might abridge considerably the time commonly devoted to these studies. The time thus saved might be usefully employed in giving all the boys some knowledge of natural history; and of general literature. They might read the biography of celebrated men in ancient and modern times, and from biography, by degrees, extend their knowledge to history. Priestley's biographical chart, or the far superior charts of le Sage, will give a view of the great men, who were contemporaries at different eras;

but, in treating of modern history, small stress should be laid on that of the middle ages: a general sketch of the state of the world at the time, when certain great men flourished, will, by the interest their characters excite, be fixed in the minds of youth. The dates of the few great events of the history of empires, the periods of their prosperity and decline, should be fixed early in the mind; but none of inferior consequence should load the memory. No particular histories of Rome, Greece, France, or England, should be read till the pupils are familiarized with this outline of the history of the world. A general account of the principal discoveries and inventions in the arts and sciences should also be given, marking the state of the countries in which they were made, and pointing out their general influence on human happiness. Thus history will not be confined merely to a knowledge of wars and revolutions, but will comprise an acquaintance with the history of human nature, of governments, trades, manufactures, arts, and sciences. From time to time the pupils should be called upon, to give an account of what they have heard or read: they should be permitted to ask questions, where they have not fully understood the master's explanations: in short, they should be excited to converse on the subjects of their lessons, and this will fix them in their memory, and render their pursuit more interesting. The cultivation of the memory should at these times be attended to; and, according to the principles which have already been suggested, the pupils should be led to recollect by reasoning and analogy, not by mere technical methods. For instance, they should give reasons why an event was likely to have happened at a given time, from the state of manners, from preceding circumstances,

or from contemporary causes. Trained in this manner, they would become not merely proficients in history, but acquainted with the progress of mankind from barbarism to civilization; and they would have their knowledge so arranged in their minds, that it would be useful to them for all the purposes of conversation, oratory, and science, or for the conduct of their lives. Particular histories of the principal ancient and modern states should next be given in short portions; dwelling only on the great events, and omitting every small detail. Of course, the history of our own country, and of those kingdoms immediately connected with ours, will claim the largest share of attention. But in all these lessons on the rudiments of history, there is more danger of saying too much, than too little. The reason why young people remember so little of history is, in general, that they read too much of it, and that they have not a distinct idea of the state of the world at the time of the accounts, which they hear of separate parts of it. By joining biography and science in this new course will render them more interesting to pupils of different tastes. If the foundation be well laid, they may at any future time add to their knowledge of particular history, without confusing their general notion of the whole. After gaining some knowledge of the history of discoveries in the arts and sciences, the pupils may have their own inventions exercised; they may be told the necessary facts, and be led to a certain point, and thus excited to reinvent, what has been previously discovered: thus their minds will be kept in action, their faculties will be strengthened and quickened, and they will acquire, by education, what some people fancy is only the gift of nature, the power of invention. The emulation and interest, which would by these methods be excited, even on

the most difficult and abstruse subjects, would astonish those, who have been used only to the dull passive faces, with which children listen to pedagogues and public lecturers.

The elementary knowledge of arithmetic, given in the first class of schools, should be enlarged and applied to use in the next class; and from common arithmetic, masters should lead gradually to vulgar fractions, the only difficult part of the science: whoever clearly understands these, will easily pass on to decimal arithmetic; to the principles of algebra, and mathematics. These elements of all useful knowledge, and this general education of the memory, judgment, and imagination, should be common to boys of all professions; to this point they should all be educated in the same manner: but from this point let them diverge according to their several destinations in society. Let other schools be now ready to forward the young physician, lawyer, or country gentleman, in the pursuits necessary for their professions; and let those schools prepare them to hear, with advantage, public lectures on law, medicine, or divinity.

The advancement from one class of these schools to another, should not be left to accident, or to the choice of parents, or the will of masters, nor yet to the recommendations or favour of the gentlemen who have established, and who patronize the schools. Advancement should be the certain consequence of knowledge and merit. Public examinations, prize exercises, in which all possibility of assistance should be precluded, ought to precede and decide the election, and an honorary medal should be the ticket of admission into the

higher schools. If strict impartiality were maintained, a noble spirit of emulation might thus be excited; and the publicity of the examinations, and the adjudgment of the prizes, would, in fact, serve to register all the talents of the rising generation. Thus, without its dangers, the advantages of the Jesuits' system of education might in this respect be obtained. Youths known to have obtained prizes would in some degree establish a character for industry and abilities among their competitors, which would forward them in life in their several professions.

What the exercises and courses of study or employment in the different professions should be, need not here be pointed out; some of these will be suggested in the course of the following essays, or at least they may be readily deduced from the principles laid before the reader. It must not be concealed, that the present system of parliamentary interest and cabal must thwart, and in some degree palsy, every effort to give to real merit the precedence, which it deserves; but every firm and judicious mind will be convinced, that this wretched system must destroy itself. When a great statesman was obliged, upon a political change, to excuse himself to some of his followers, by saying, " My dear friend, we are three in a " bed already," who can fear, but that, after a few more party struggles, the game will be found not worth the expense attending it. The pressure of danger, of fiscal as well as military danger, will force these petty means and worn-out resources from the political system. Some great man will be created by circumstances, who can dare to spurn the sordid crew of political adventurers. Financiers and ordinary statesmen,

familiar with a certain set of causes and effects, which, in given circumstances, continue for a length of time to act uniformly, are apt to believe, that affairs will for ever proceed in the same regular course; and that there is nothing extraneous, by which this routine can possibly be deranged: they understand, perhaps, every nicety of the intricate mechanism of society, the force and produce of which they can calculate with admirable precision; but they are not always aware, that even from the ready and rapid obedience of the vast machine to their will, even from the continuity and swiftness of its action, it is the more exposed to danger from extraneous violence and internal collision.

CHAPTER II.

ON CLERICAL EDUCATION.

IN the reign of Queen Elizabeth, Bernard Gilpin, rector of Houghton, refused the bishopric of Carlisle. The following is an account of a visit paid to him by Lord Burleigh:

"The statesman began to unbend; and he could scarcely "avoid comparing with an envious eye the unquiet scenes of "vice and vanity, in which he was engaged, with the calm- "ness of this amiable retreat. * * * * * When he got to "Rainton Hill, which rises about a mile from Houghton, and "commands the vale, he turned his horse to take one more "view, and having kept his eye fixed upon it for some time, "his reverie broke out in this exclamation: 'There is the "'enjoyment of life indeed! who can blame that man for "'not accepting of a bishopric! What doth he want to "'make him greater, or happier, or more useful?'"

It is a curious fact, that one of the greatest and most favoured statesmen that England ever produced, should, in the zenith of his power, have cast a longing, lingering look at a retired parsonage; that his mind should have paused in the career of ambition, to contemplate the happiness, and to admire the humble virtues, of a country clergyman. This picture, and all

the descriptions of the life of a good country clergyman, from the time of Chaucer to the days of Goldsmith, represent it as the happiest, most useful, and most respectable, that can be imagined. Such delineations, joined to the sense, which all good and wise people must have of the importance and dignity of the clerical profession, would naturally dispose parents to educate their children for the church: and it was obviously the original intention of our constitution, that not only a decent competence should be secured to all deserving clergymen, but that men of superior learning, talents, and conduct, should, without any assistance, or recommendation, but what their own merit afford, rise to the highest dignities of the church. The regulations and endowments of our universities, and the gifts of many generous individuals, provided a fund, which put it into the power of any man to pursue his studies at college, and to make his way in the church, without any expense to his family, and without requiring the assistance of patronage, or the advantages of a private fortune. But, though our universities, and their endowments, continue the same, yet such has been the change in the value of money, and in the real and imaginary necessities, which alterations in manners have produced, that it is now scarcely possible for any man to go through college without some aid from private fortune.—Even after the expenses of education are defrayed, and when a young man is ordained, his salary, as a curate, is so small, that he can hardly support the becoming rank and appearance of a gentleman, and at the same time preserve his independence. He has not, like men in other professions, various means of improving and advancing his fortune by his own exertions or merit. He may, indeed, become a schoolmaster,

and the press is open to him. Some young men of great talents have, by their mode of preaching, and by their publications, whilst they were yet curates, brought themselves into public notice, and have in consequence obtained preferment. Some have become tutors in the families of noblemen, and, after a course of years, have been justly remunerated for their services by benefices in the church. Some, unconnected with the great, have been distinguished by royal discernment and justice, and, without any species of solicitation, have most unexpectedly been appointed to bishoprics. But they were men of very extraordinary merit; and these are not cases of probable recurrence. It is obvious, that, in all these instances, a considerable length of time was necessary to obtain distinction by exemplary conduct, or by literary superiority. In the mean while, curates must live; if they marry, they cannot support a family decently; to enjoy the comforts of life, must often be utterly impracticable.

Some curates in the remote parts of England, and especially in Wales, have such small salaries, and such hard duty to perform, that it seems scarcely possible for them and their families literally *to exist*. Nor is their poverty, as amongst mendicant and ascetic orders of former times, a circumstance to be avowed and gloried in; but to be concealed as something criminal: something, the acknowledgment of which must lead to a loss of worldly respect, and to an actual degradation of rank; the attempts at concealment must produce what is worse than degradation of rank, degradation of character. All the petty subterfuges, breaches of promise, and mean evasions of a debtor, must be practised, and all the

servile habits of dependence must be contracted. This is the extreme line of human misery; in comparison with these evils, the privations and humiliations to which a poor man is exposed, who owns his poverty, appear easy to be endured.

"Do you know," said a country curate, "I am so intimate with my Lord ****'s butler, that *I can say any thing to him*[a]."

This state of degradation is very different from the rector of Houghton's felicity, or from any of the descriptions of Chaucer, Pope, or Goldsmith: therefore poetry must not make us forget realities. How far it may be consistent with the policy of the legislature, and how far it may be for the interests of the church, to meliorate the present condition of curates, and of the lower orders of clergy, it is not the object of this essay to discuss. It was necessary, however, to advert to facts, which ought to be full in the view of all parents, who have thoughts of educating their sons for the church. Prudence should prevent them from choosing the clerical profession for a son, unless they are fully able not only to defray the very considerable expenses of his education at a university, but to add to his income, perhaps for many years, what may be sufficient to render him at least independent whilst he continues to be a curate. Some exceptions may be made, where extraor-

[a] We hardly dare mention, even in a note, a fact in which there appears such a mixture of the ludicrous with the pitiable. We know from undoubted authority, that the cast wig of a beneficed clergyman, who resided some time in Wales, was most gratefully accepted by a poor curate, whose wild caxon could no longer cover his head with any decorum.

dinary indications of talents and application, joined to a decided preference for the clerical profession, are seen in a young man of inferior rank or fortune: where this is the case, his parents will do wisely to let him follow his own wishes; for probably he will have fortitude and exertion to endure or overcome all difficulties: he may raise himself and his family from indigence and obscurity to affluence and honourable stations; and it is within the verge of possibility, though not of probability, that this may be accomplished without the aid of parliamentary connexions.

The share, which parliamentary interest is known to have in disposing of ecclesiastical preferments, is, according to the manner in which it is obtained, either beneficial or injurious to the church, and to national morality. That which is exerted by rich commoners or noble families, to obtain livings for men of learning and virtue, who have been tutors to their children, is highly advantageous; it secures good education to our young nobility, and it encourages men of learning and talents, in the middle or lower classes of life, to instruct themselves, and to become fit for such employments, and worthy of such rewards. Parliamentary interest, influencing the distribution of clerical honours and emoluments, is also beneficial, as it tempts parents of good families and fortunes to educate younger sons for the church; they give, as it were, a family pledge for the good conduct of their children, who at the same time may, by their manners and rank, raise the whole profession in the esteem and respect of the publick. Church benefices may thus be considered as a fund, for the provision of the younger sons of our gentry and nobles; and

in this point of view it cannot surely be a matter of complaint to any of the higher and middle classes in the community, that the clergy enjoy a large portion of the riches of the state. If this wealth, if these benefices are bestowed as rewards to merit, it is well employed for the nation, and none have any cause to be dissatisfied; and if we look at the present bench of bishops, and at the highest dignitaries of the church, it must be acknowledged, that, with few exceptions, the publick has just reason to approve of the manner, in which clerical honours have been dispensed: and though parliamentary influence may have had considerable share in the selection, yet still, where the persons rewarded are of eminent merit, upon the whole, candidates for church preferments have no just cause to be dissatisfied.

But parliamentary interest is not always employed in this manner; it is sometimes exerted to obtain livings for the mean hanger-on of one lord, or the drinking, or the profligate companion of another. Wherever this species of influence is permitted, it is extremely injurious, both to the immediate and the remote interests of the church; injurious, by introducing into it men, whose morals disgrace religion, and whose example lowers its members in the esteem both of the pious and the unbeliever; injurious, by lessening the confidence, which prudent parents and meritorious young clergymen ought to feel, that they shall meet with temporal rewards proportioned to the labour and expense of their education, and their talents, and moral conduct. Those who educate sons to be dependent on such patronage, and to employ any of the mean arts of servility and flattery, by which some have risen in the

world, deserve the obloquy and disappointment, which they frequently experience. By dependence is not meant, that deference, which the subordination of rank, of wealth, of age and of merit requires in all professions, and in all society. Where the connexions of any family put it into the power of parents, or even give them reason to hope, that they may be able to provide for their sons, after a due season of probation, according to their merits, it is perfectly reasonable, that this should have its weight in determining them in favour of the clerical profession.

To put a young man of dull understanding, or of unfixed principles, into the church, would be folly or wickedness: but those who are convinced, that education can form the habits and principles, and successfully-cultivate the understanding, will feel little apprehension, that a youth, judiciously educated, should fail to do honour to that sacred profession, for which he has been early destined.

Before education can be adapted to a given purpose, a clear and precise idea must be formed of the object to be attained. The object of clerical education is to produce men, who shall be worthy members of the established church as curates, rectors, and prelates. These offices and dignities have appropriate duties; and it may be useful to consider, what are the characters most desirable in each of these situations.

A good curate is not the man who boasts of being the boon companion of the jolly squire, who is seen following him and

his hounds at full cry, leaping five-barred gates, the admiration of the hallooing heroes of the chase, or, floundering in the mud, their sport and derision: he is not the man set officially at the foot of his patron's table, "to smack his wine, and rule "his roast:" he neither drinks nor swears: he scorns to be the buffoon, and never can become the butt of the company. Indeed, he does not feel it absolutely necessary to be continually in company. Far from thinking, that it is only the wicked, who love to be alone, he is convinced, that it is only the good who can endure solitude. He does not fly from society as a misanthrope, incapable of tasting its pleasures; but he has the courage to withdraw, and the fortitude to refrain, from all situations and all amusements, which are unsuited to his circumstances, or which must deprive him of "leisure to "be good." He is persuaded, that Paley is right[b] in pro-

[b] "Advice, addressed to the young Clergy of the Diocese of Carlisle, in a "Sermon preached at a general Ordination at Rosecastle, July 29, 1871, by "William Paley, A.M. Archdeacon of Carlisle."

This short sermon contains the clearest and simplest exposition of the duties of young clergymen, that we have ever seen. It was recommended to our perusal by Paley's most intimate and valuable friend, Dr. Law, Bishop of Elphin:—

"And the first virtue (for so I will call it) which appears to me of importance for this purpose, is *frugality*—if there be a situation in the world, in which profusion is without excuse, it is that of a young clergyman, who has little beside his profession, to depend upon for his support. It is *folly*, it is *ruin*.—
"* * * * * * * * * The habit I will next recommend, as the foundation of almost all other good ones, is *retirement*. Were I required to comprise my advice to young clergymen in one sentence, it should be in this, learn to live alone. Half of your faults originate from the want of this faculty. It is impatience of solitude, which carries you continually from your parishes, your homes and your duty; makes you foremost in every party of pleasure, and place of diversion; dissipates your thoughts, distracts your studies, leads you into ex-

nouncing *retirement and economy* to be the first virtues of a curate; those, without which they cannot long practice any others, or sustain independence, or preserve respect. A good curate has ample employment for his time and thoughts: he has the most important, and unremitting succession of duties to perform. It is his first duty to instruct his parishioners fully in the doctrines of the Christian religion; and to impress on their minds the belief, that the practice of moral virtue is essential to their salvation. Every means, which benevolent and prudent zeal can suggest to inculcate these plain doctrines, he assiduously employs.

The church service he reads in a distinct voice, and in an unaffected manner; when he preaches, he does not declaim to display his own eloquence, nor does he, to show his orthodoxy or his learning, quote tomes of casuistry, or discuss nice points of polemic dispute; he does not, by defending and proving what none of his parishioners would question or attack, suggest doubts and cavils to those, who were quiet and happy in the possession of undisturbed belief. His sermons are plain discourses, suited to the capacities, situation, and characters of his congregation. In his mode of preaching, he does not aim at the graces of an orator; for he is aware, that in pulpit elo-

" pense, keeps you in distress, puts you out of humour with your profession,
" causes you to place yourself at the head of some low company, or to fasten
" yourselves as despicable retainers to the house and society of the rich. What-
" ever may be the case with those, whose fortunes and opportunities can command
" a constant succession of company; in situations like ours, to be able to pass
" our time with satisfaction alone, and at home, is not only a preservative of
" character, but the very secret of happiness."

quence, the chief thing is to be thought in earnest. Being in earnest, he is sure to be thought so, and consequently secure of making a salutary impression upon the minds of his auditors: after listening to his sermons, they are better informed, and better disposed: he is rewarded, not by the vain celebrity of the day, but by the certainty, that he is of service to his flock. He does not perhaps hear his plain sermons quoted in the drawing-rooms of the opulent, but he finds his intelligible instructions remembered in the cottages of the poor, and he is a man who does visit the poor, and his visits are always welcome; for if he cannot bring with him pecuniary relief, he ever brings kindness and consolation. He takes an interest in all the temporal as well as spiritual affairs of his parishioners, and by this honest sympathy he wins his way to their hearts, and to their confidence. He has it consequently in his power, to suggest useful advice, and to render reproof efficacious. Our good curate is peculiarly attentive to the children of the poor; he does not content himself with hearing them on Sundays repeat by rote their catechisms, nor if he keeps a school, does he confine his attention merely to the tasks of the day; but whenever he happens to meet his little pupils in their homes, at their plays, in those happy moments, when the heart of childhood is open to the warmest and the best impressions, he seizes the opportunity to instruct, while he delights them. The little children come, and are never forbidden. Age, as well as youth, sees his approach with pleasure, and the feelings of misery are suspended whilst he is near. As far as he is able, he administers to the wants of the sick, though it is not essential to the character of a good curate; he has some knowledge of medicine, and of surgery, so that upon sudden emer-

gencies, he is able to counsel or assist; but he is no quack, no dabbler in medicine. Nor is he skilled in law; yet he knows enough of its evils, to warn his parishioners against law-suits, and enough of its salutary forms, to be able to settle equitably their trifling quarrels: enough too, in cases of emergency, to direct, how to dispose of their property by will, without leaving behind them a source of vexatious litigation. His neighbours all look upon him as a peacemaker; yet he is no meddler in their families, no spy upon their actions or conversation. They resort to him for advice in all their affairs, and he gives it with affectionate sincerity; but his principal concern is to prepare them for another world: to console them for their misfortunes in this life, by pointing to a better. By the precepts of religion he sustains indigent virtue, sooths incurable disease, and charms agony with words of peace and hope. He does not despair, even where he meets with persons of vicious dispositions and refractory tempers; he hopes, that truth and mild benevolence will in time have power to persuade and convince.

> To threats the stubborn sinner oft is hard,
> Wrapp'd in his crimes against the storm prepar'd;
> But when the milder beams of mercy play,
> He melts, and throws his cumbrous cloak away.

A curate so occupied, so intent upon his duties, and with duties so extensive, cannot probably have much leisure; but whatever time he has for reading or society, he devotes to the best books, and to the best company. To such his character will introduce him, and will ensure him its respect; and if his

rector be a man of worth and talents, his friendship will be the necessary consequence of the curate's merit. In all his conduct and manners he will show becoming deference and attention to his superior clergy, and he will conform to their regulations with cheerful and punctual obedience: he will thus recommend himself to the esteem and good will of his superiors, without practising any servile arts, to obtain their patronage, or to accelerate his own advancement.

There should be no difference between the mind and general conduct of a good rector and a good curate, except the distinction, which must necessarily arise from the rector's superior station and affluence. He will, in the first place, treat his curate as he, when a curate, wished to be treated by his rector. As his curate will relieve him from some part of his most laborious duties, he will have more leisure to cultivate society and literature. He may give greater attention to the composition of his sermons, in which he may, if he be of a suitable age, assume a more pastoral tone to direct his flock: he may, whenever he sees occasion, advert to particular circumstances among the higher classes of his parishioners, which it would be shameful in him to countenance, but in which it would not be proper for a curate to interfere. It is not by public exhortations, it is not from the pulpit, that a minister of the Gospel has it most in his power to be of service to those, who boast superior affluence, or fashion, or what they deem superior information. It is often in the freedom and familiarity of the domestic circle, that a clergyman of winning manners and benevolence, whose mind is imbued with classical literature, and tinctured with various knowledge, may, if

he possess the happy arts of conversation, infuse into the minds both of men of the world and of academic learning, a taste for true philosophy, for virtue, and piety; even in mixed companies, in the careless hours of gayety and festivity, he may seize fortunate occasions, to soften the animosities of party, to infuse a liberal, tolerant spirit into the open heart, and to improve the feelings of casual conviviality into the principles of permanent benevolence: a few well-timed words have made peace between enemies, who have been supposed to be irreconcilable. A judicious hint, an inference, an allusion, has sometimes excited reflection in the minds of the most thoughtless, and has operated changes in the conduct of many, whose pride would have resisted direct counsel, or open exhortation.

> Know there are words and spells, which can control,
> Between the fits, the fever of the soul.

It is scarcely necessary to say, that a good clergyman should not interfere in county politics, or meddle with the intrigues of elections, or with any species of intrigue. It is scarcely necessary to observe, that he should never, in his external appearance, sacrifice to fashion any of the decencies of his order. An appropriate dress is becoming in a clergyman. These are things, which to trifling people seem trivial, but which to the truly wise always appear important, from the effect they produce on the public mind.

There is no reason why a clergyman, who has sufficient leisure, should not cultivate any branch of polite literature, or any science, for which he may have a taste. Watson, the

celebrated Bishop of Llandaff, gave up his favourite study of chemistry in compliance with the notions of some, who thought it unsuited to the clerical character. This sacrifice was certainly made from good motives, and therefore it should be treated with respect: but it was not surely a reasonable concession; it was rather an amiable weakness, than an example of strength of mind proper for imitation. Unless he devotes an undue portion of his time to them, can the study of chemistry, of mineralogy, of mathematics, of astronomy, of any part of natural history, be unbecoming a clergyman?—he, who is "to look through nature up to nature's God!"

No amusements can be better suited to a clergyman, who resides in the country, than botany and gardening. Agriculture also is allowable, as far as it is confined within certain limits. A rector is suitably employed in cultivating his glebe to the utmost perfection of neatness; he does service by setting his country neighbours an example of the best modes of culture and rural economy; but further he should not go. He should in this, as in all other things, avoid excess; and where the fashion, as at present, is in extremes, he should guard against countenancing it by his example. A clergyman should never enter into competition with his parishioners; he should never farm for profit, or become a professed grazier or breeder of cattle. These are not times of primitive pastoral simplicity, when the occult mysteries of breeding were the only science of a patriarch. It is not becoming, that a clergyman's talk should be of bullocks; or that he should value himself upon his breed of pigs. It is not decorous for a clergyman to be a frequenter of fairs, a driver of bargains, or a buncher of

oxen. It is not decorous, that he should be found, like parson Trulliber, in his sty, or with his dungcart. We may talk of Virgil's throwing about his dung with an air of majesty; but this can be done only by a poet, and by poetic licence: the times are past, and the manners are changed, since Cincinnatus held the plough, and princesses washed linen. In our days, mean occupations lower the dignity of those, by whom they are practised: even where no bodily share is taken in these, the mind, that is continually intent upon mercenary views and petty gains, grows sordid, and its thoughts descend to what is vulgar. Clergymen, who become professed farmers, too often forget, that they are clergymen; they are so much engrossed by their low concerns, that they have no leisure for the high duties of the clerical profession; they are so bound to earth, that they cannot lift their thoughts to Heaven, or spare time to think of eternity.

If a country clergyman have much leisure, and no peculiar taste for any of the liberal sciences, yet the vast field of literature lies open to him; he may employ his hours profitably for himself, and usefully for the publick, in writing on any subject of belles-lettres, or morality. Many instances might be mentioned of clergymen, who have distinguished themselves by their literary productions, and many instances could be cited, in which this exertion of talents has obtained rewards and dignities of the church.

In these countries every man, who goes into the church, has at least a possibility of rising to its dignities; and, as few learn late in life to fill stations of great responsibility in a becoming

manner, unless their minds have been in some degree prepared for it by early education, it cannot be foreign to the present purpose to inquire, what constitutes the character of a good bishop.

The best praise of a clergyman newly exalted to the dignity of a prelate is, that the change in his external circumstances makes no alteration in the inward man, but the pastor and the prelate are one and the same individual; that he bears his honours meekly, and evinces in worldly exaltation true Christian humility; that he shows none of that affected condescension, which is more offensive than arrogance itself.

By residing in his diocese, he will prove the sincerity of his care for the flock committed to his charge, and he will set a becoming example to his clergy, whose *residence*, and whose punctual discharge of parochial duties, he is called upon to enforce by authority. In his episcopal palace he will maintain order, dignity, and unostentatious hospitality. In his own habits of life, he will be neither ascetic nor luxurious, but he will set an example of temperate enjoyment and liberal participation of the goods of this life. His elevated station and increased influence in society enlarge his power of being useful to all classes of his fellow-creatures, both by public instruction and by private conversation.

The revenues of his see enable him to dispense charity upon a larger scale. Mere almsgiving is a doubtful virtue. To those of his own clergy, who are in distress, and whose merits deserve attention, our good bishop delights in convey-

ing secret relief; he treats all his clergy, whether in private or public, with uniform urbanity: thus inspiring them with respect for themselves, and, by his example, teaching others to reverence the ministers of religion. He exhibits no petty, teasing exertions of power, but reserves his interference and authority for important occasions. He is not one of those, who annex excessive consequence to the cut of a clergyman's coat, or the curl of his hair; but he prevents, by the dread of utter dereliction from his favour, all approaches to the odious, disgraceful, contemptible, disgusting appearance of a *buck-parson*. He will never honour with his notice, or admit to his intimacy, clergymen, who are mere sycophants. Having formed a just and practical estimate of the duties of a parish minister, he cannot be imposed upon by plausible manners, or a specious appearance of zeal; nor will he be dazzled even by the display of brilliant talents. He will not prefer a man merely because he has preached an eloquent charity sermon, but will examine whether the preacher perform the offices of charity. He knows, that it is much more difficult and more meritorious to fulfil daily duties, than to perform works of supererogation [e].

[e] In the following dialogue between M. Thiebauld and Frederic the Great, King of Prussia, it is curious to observe, that this monarch, though a professed lover of fine writing, and not supposed to be zealous in the cause of religion, was yet so fully aware of the importance of the superintendence of parish ministers over the morals of the people, that he preferred the exact performance of these daily duties to the exhibition of their talents as orators.

M. Thiebauld, apologizing for the incorrectness of style in some of the sermons of the Prussian clergy, says to the king:

"As to the preachers at Berlin, I must confess I am more inclined to admire "than to blame them. That we should have celebrated preachers in France, "is not at all surprising, where men of talents and ambition are in the habit of

The disposal of church preferments is the criterion of a good bishop's integrity and judgment, and of his true zeal for religion. Avoiding all partiality, and conscientiously examining the merits of the candidates, no recommendation, however powerful, no connexion, however dear, will prevail upon him to bestow a living upon an undeserving object.

As a member of the legislature, a good bishop knows it to be his peculiar duty, to attend to whatever concerns the church; but his views on this subject are not partial or confined. He is not ready on every trivial pretext to raise, or to join in the cry, that "the church is in danger." He is not bigotted to forms, nor does he annex exclusive merit to certain

"devoting to study twelve or fourteen hours a day for ten years at least; and "after composing at leisure fifty or sixty sermons, go from cathedral to cathe- "dral to preach them. Such men must be either very frigid, or very inept, if "they remain below mediocrity. On the contrary, parish ministers in this "country are obliged to preach regularly two or three times a week, and al- "ways in the same church; so that they cannot well repeat the same sermons, "and must therefore compose an infinite number. These same men are inces- "santly employed visiting the sick, relieving the poor, and superintending the "schools and nurseries of orphans; so that I cannot find what moments re- "main for the writing their sermons, or even for getting them by heart. If, "therefore, these sermons are feeble, and full of faults, I must excuse these "ecclesiastics the more readily, as I am convinced your majesty must be more "pleased with their fulfilling their active duties, than you could be with "the elegance of their style."—"Yes, Sir, you are right; I am better pleased, "that they should relieve and console the wretched, and preside over the edu- "cation of youth, than that they should compose fine periods, which I value "very little. On this condition, let them write miserable sermons, and let "their audience yawn or sleep. I shall forgive them."

SOUVENIRS DE FREDERIC LE GRAND.

phrases; yet, notwithstanding many redundancies, and expressions now grown obsolete, he is firm in resisting all attempts to introduce novelties, or specious improvements into the Liturgy. Such as the church establishment has stood for ages, such he endeavours to maintain it. Only forms of worship are here alluded to. Changes in the mode of collecting church revenues, and alteration in the stipends of curates, with other things of this sort, are merely temporal concerns, and must change with the times. But though a wise and good bishop will endeavour to prevent any rash alterations in the ceremonies of the established religion of his country, yet he encourages the free exercise of reason and of sane philosophy: he does not persecute, or despise, other sects, but admits the utmost liberty of opinions. In all his conversation, his writings, his sermons, his charges, his parliamentary speeches, in his whole conduct, in his inmost soul, he encourages toleration. When a foreign princess was asked, which she thought had done the greatest service to religion, Bossuet or Fenelon, she answered, "L'un prouve la religion, mais l'autre la fait aimer[f]."

How to form clerical characters, such as have been described, is the important question. It may be observed, that there are qualities, which are essential to all clergymen in the different steps of their preferment; the advancement of a good clergyman only developes and extends his virtues and know-

[f] "The one proves the truth of religion; the other makes us love it."

ledge, or exercises them on a more enlarged scale. The same education, therefore, which tends to make a good curate, will prepare him for becoming a worthy rector, or an exemplary bishop; and as the probationary state of a curate is that, by which all who go into the church ought to begin, preceptors must dwell with peculiar care on the qualities appropriate to that character: to the forming of these their efforts in education should principally be directed. The moral principles of men in other professions spring often from different sources; from interest, ambition, or honour: but the virtues of a clergyman ought not to be founded on any of these temporal passions or worldly systems. His virtues should be founded on religion. It is therefore to be considered, whether a private, or public education, be best suited to inspire youth with religious principles.

In our public schools, however well conducted they may be, masters have it in their power to give only general attention to the morals and religion of their numerous pupils. They can have prayers regularly attended; they can have portions of the Scriptures read, and can undertake, that boys shall be taught the church catechism: but this general instruction is not sufficient to form the character of a clergyman. At public schools, boys of different tempers, and destined for different professions, live together, and catch one another's notions and habits; they acquire, at best, but a mixed kind of morality, far inferior to that standard, which ought to distinguish ecclesiastical purity. Emulation is the universal motive in public seminaries; it is a powerful engine, but its basis is in this world: and it should not be the chief

instrument employed in education for the church. Those who are governed, when boys, by emulation, when men are apt to become slaves to ambition, and "fools to fame." The natural sympathy and social spirit, which prevail in a large society of young people, produce great virtues or great vices, according to the manner in which they are directed; their direction, however, is beyond the power of a schoolmaster: and therefore pupils should not be exposed to the hazard of receiving impressions, which perhaps may never be effaced. In the clerical profession, nothing should be left to accident. Natural sympathy ought to be early improved into rational benevolence; the social spirit should be early directed to proper objects, and not suffered to degenerate into mere gregarious habits, and convivial tastes: these would lead forcibly away from the virtues of *retirement* and *economy*, the first virtues, which most young clergymen are, or ought to be, called upon to exercise. A strong sense of duty, the power and the habit of preferring the future to the present, should be given as early, and enforced as uniformly, as possible in their education. But these are, of all others, the habits least congenial to schoolboys, and the principles which would be most exposed to ridicule amongst the majority, the ruling irresistible majority in public seminaries. None of the advantages of public education appear sufficient in the present case, to balance its dangers. Classical scholars are, it is said, made with more certainty and expedition by public discipline, than by private tuition: granting this to be true, and acknowledging that classical learning is absolutely necessary, as well as ornamental, to a clergyman, yet not even for this advantage should the

hazard be run of losing what is still more essential. What benefit to society would it be to form excellent scholars, who should become dissipated, unprincipled parsons? It may be said in favour of public schools, that many of those dignitaries of the church, who have done most honour by their conduct, as well as by their learning, to the clerical profession, have been educated at public seminaries. But it may be remarked, that only the brilliant successful experiments are registered, and that notice is not taken of the multitude which fail, and which ought, before a true estimate can be formed, to be recorded on the other side of the question. The learning and merit of the episcopal order are not the only standards, by which a judgment should on this subject be formed. The great body of the clergy is made up of rectors and curates, and amongst each of these classes of clergy are found too many whose conduct does not do any honour to their public education. And even if an appeal were to be made to the dignitaries of the church, many of them would allow, that it required uncommon prudence, to resist temptations, to which they were exposed at public schools.

For these reasons, private education appears to be the best for clergymen. It may not perhaps afford so many opportunities as occur at public seminaries of forming what are called *good connexions*, who may *push* or *slide* them on in the church. It may not so well teach them the arts of rising in the world, or qualify them so thoroughly to be the chosen companions of those, who can immediately advance their fortunes; it will not, perhaps, on the whole, prepare for them so many chances of

preferment, but it offers inestimably greater security, and stronger pledges, for the morals and religion of the pupils: and we presume, that these are the first objects in the minds of pious parents, who devote their sons to the church.

By private education is not meant recluse education. The recluse education of the Roman Catholic clergy, which, from childhood, separates them from the rest of society, tends to make a dangerous division of interests between the clergy and the laity; to excite suspicion and jealousy on the one side, and on the other, a spirit of mystery and priestcraft. Special seminaries for the clergy should not therefore be encouraged; and nothing, that tends towards this secluded system, should be favoured by the friends of our church. But domestic education, as it is managed in these countries, is not liable to any such dangers. A young man bred up in his father's house, probably in the midst of a family intended for different professions, seeing continually friends and acquaintance from various classes of society, and mixing in the general conversation and common business of the world, cannot be said to be brought up in a recluse manner, nor can his notions be confined to those of a particular cast. His preference of his own profession, and his adherence to his own principles, cannot arise from his being kept in ignorance, but from his being thoroughly well informed.

Festina lente, a useful maxim in all education, should be peculiarly attended to by parents and preceptors, who undertake the important task of educating clergymen. Faith should be founded on the broad basis of conviction; unless

this foundation be solidly laid, it is in vain to prop the fabric on this side or on that: when one of these supports fails, the whole is in danger of falling. It is obvious, that children cannot be made to follow a long series of evidence, or to comprehend abstruse metaphysical and theological arguments, till their reason has been exercised, and their judgment cultivated. Parents should therefore refrain from all attempts to inculcate dogmas, which cannot be comprehended by their young pupils.

"The doctrines of religion," says Dr. Beattie, "I wished "to impress on my son's mind, as soon as it might be prepared "to receive them; but I did not see the propriety of making "him commit to memory theological sentences, or any sen- "tences, which it was impossible for him to understand: and "I was desirous to make a trial, how far his own reason could "go in tracing out, with a little direction, the great and first "principle of all religion, the being of God. The following "fact is mentioned, not as a proof of superior sagacity in him "(for I have no doubt that most children would, in like cir- "cumstances, think as he did), but merely as a moral or "logical experiment.

"He had reached his fifth (or sixth) year, knew the al- "phabet, and could read a little; but had received no parti- "cular information with respect to the author of his being; "because I thought he could not yet understand such infor- "mation, and because I had learned, from my own experience, "that to be made to repeat words not understood, is ex- "tremely detrimental to a young mind. In a corner of a

" little garden, without informing any person of the circum-
" stance, I wrote in the mould with my finger the three initial
" letters of his name, and sowing cresses in the furrows, co-
" vered up the seed, and smoothed the ground. Ten days
" after he came running to me, and, with astonishment in his
" countenance, told me, that his name was growing in the
" garden. I smiled at the report, *and seemed inclined to*
" *disregard it.*"

Why any artifice?

" But," continues the doctor, " the child insisted on my
" going to see what had happened. ' Yes,' said I, carelessly
" upon coming to the place, ' but there is nothing in this
" ' worth notice; it is mere chance, and I went away.' "

Was a lie becoming in the champion of truth? The experiment might have been tried without any deception.

" He followed me, and taking hold of my coat, said, with
" some earnestness, it could not be mere chance, for that
" somebody must have contrived matters so as to produce it.
" I pretend not to give his words or my own, for I have for-
" gotten both; but I give the substance of what passed be-
" tween us in such language as we both understood. ' So
" ' you think,' I said, ' that what appears so regular as the
" ' letters of your name cannot be made by chance?' ' Yes,'
" said he, with firmness, ' I think so.' ' Look at yourself,' I
" replied, ' and consider your hands and fingers, your legs
" ' and feet, and other limbs; are they not regular in their

" ' appearance, and useful to you?' He said they were.
" ' Come you then hither,' said I, ' by chance?' ' No,' he an-
" swered, ' that cannot be: something must have made me.'
" ' And who is that something?' I asked. He said, he did not
" know. (I took particular notice, that he did not say as
" Rousseau fancies a child in like circumstances would say,
" that his parents made him). I had now gained the point I
" aimed at, and saw, that his reason taught him, though he
" could not so express it, that what begins to be must have a
" cause, and that what is formed with intelligence, must
" have an intelligent cause."

Parents should thus commence a child's education, by making him sensible of his own ignorance; and should then excite his curiosity, and lead him to observe and reflect. The general means of cultivating the judgment, sensibility, and imagination, have been suggested elsewhere*: the same principles may be applied to the present object.

To give a devotional taste or an early prepossession in favour of the clerical profession, we should not begin by teaching a boy to read continually the Bible, or by making him learn the Psalms by rote; nor would we recommend any of that doggerel devotional poetry, which, professedly written for young minds, and said to be suited to the meanest capacities, is, in fact, calculated to bring all to the same level; to load the memory, spoil the taste, and confound the judgment. Instead of employing wretched descriptions of the works of God, begin by letting a child have opportunities of observing the sublime and beautiful appearances of nature, the rising and the setting

sun, the storm of winter, and the opening flowers of spring; these naturally strike the imagination, and please the taste of youth, and in the moments when these first grand or delightful impressions are made on the senses and the fancy, a judicious parent may lead the young spectator from observation to reflection, and may impress upon the mind reverence of the great cause of all the effects that he admires. Good descriptions may afterwards be used to strengthen the effect of great realities. When a child, who has observed any of the beauties of nature, begins to read, he will be pleased with descriptions, that give him back the image of his mind. To form an early devotional taste, no book for young children can be better adapted than Mrs. Barbauld's Hymns, from the simplicity, the sublime simplicity of description, and the captivating charm of melodious language. With children, who have an ear for music, advantage should be taken of this species of sensibility. They should hear good church music. The eye and ear should early receive sublime impressions, associated with religious ideas. The pupil should not be accustomed to approve of the wretched psalmody of a country church. Whenever it is practicable, he should be taken to hear good music in cathedrals,

> " Where through the long drawn aisle and fretted vault,
> " The pealing anthem swells the note of praise."

It is one of the peculiar advantages of private and domestic education, that the parent or preceptor, continually intent upon the pupil, can take advantage of circumstances as they arise, to make any impression that he desires. He can confirm or correct lessons taught by observation, by comparing them

with those which are to be found in books, and he can make reading more interesting by conversation; not only by conversation addressed to the children themselves, but by that which they hear. Before children can reason on the value of different characters, or compare the advantages of different professions; they may be prepossessed in favour of that for which they are destined, by the respect which they see shown for it, and for all who belong to it, by the persons for whom they feel most deference and affection. The early reverence for religion, and for the clerical character, which parents desire to impress, cannot be increased more effectually than by their own unaffected and uniform respect for religion and its ministers. Even by early childhood, inconsistencies between conduct and precept, if any such exist, are quickly detected; and it will be in vain to give lessons of any sort to our pupils, unless they are supported by our own practice.

Some pious preceptors and parents are injudicious in attempts to give young people ideas of the nature and attributes of God. They use terms, level, as they think, to the comprehension of childhood, borrowed from common objects and trivial analogies; these debase instead of exalting the mind, and give inadequate and puerile notions of the Supreme Being. The motives, which sometimes are held out to the little pupils for thinking or rather for talking on religious subjects, are as unsuitable as the questions proposed. In these cases the sense of the child sometimes appears far superior to that of the instructor: "Tell me where God is, and I will give you "this orange?"—said a bishop to a child of six years old.

" Tell me where he is not," replied the child, " and I will give " you two[s]."

What a question, and what a reward! If we remember rightly, this was nearly the question proposed in ancient times to Simonides, which he required three days to consider of before he could give an answer, and when three days were past he desired three more, and so on continually.

On certain subjects it is better not to particularize, or to attempt to illustrate, by comparisons with external objects, or appeals to common sensations. All the attempts we usually hear to describe and *explain* the joys of Paradise to children are mean and insufficient. Is it not useless and arrogant, to endeavour to surpass or depart from the sublimity of Scripture language, which tells us, that the joys of Paradise are such as eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive?

It would be an error of far more dangerous consequence, to fill the imagination of innocent and timid children with terrors of conscience, and the dread of God's judgments, and of

[s] We have tried the same question upon children of eight and twelve years old. The replies were, from one, " *I do not know*;"—and from the other, " *He is in that orange.*" Children, who are properly trained, employ their thoughts upon serious subjects without being urged to it. We heard a boy of ten years old compare the soul departing from the body, and ascending to Heaven, " to the inflamed gas of a balloon, at the moment when the covering has " been just consumed." The unsubstantial form, and fiery vigour, still remain.

" Igneus est ollis vigor, et celestis origo."

everlasting torments. Even to induce habits of obedience or truth, or any of the moral virtues, it is injudicious and hazardous to begin by employing threats of a religious kind; for instance to say, " God will punish you, my dear, if you do not obey " me," or, " God hates liars, and, if you tell a lie, he will punish " you eternally in another world." The name of the Supreme Being should not thus be used on every trivial occasion; nor should the Deity be thus represented as a God of vengeance. This is not the method to educate children to be pious; it is the way to render weak minds superstitious, and strong minds incredulous. If a child commits a fault in secret, and be not detected, he must either live in dread of the threatened *judgment*, or else the experience of impunity will make him disbelieve all that is asserted on religious subjects. Putting the threats of immediate judgments out of the question, threats which we hope few parents are now so injudicious as to employ, or to suffer servants, who have the superintendence of young children, to use, there are many, who think it right to control the passions of children by the ideas of rewards and punishments in another world: but the imagination of childhood cannot extend to a future, that is, beyond the distance of a few weeks, months, or years, and the thought of future pain or pleasure even in trifles does not influence their conduct, till reiterated experience has given them the habit of believing that what was future has become present. After this habit has been acquired, they must farther learn, by repeated efforts and numerous experiments, the wisdom of preferring the greater and more permanent future pleasure, to the less and more transient present gratification. This should be taught on a small scale, and on all the little hourly occasions, that occur in

a child's life; but we should speak only of the pains and pleasures, which are suited to their feelings, and of which they have had experience. By prematurely employing the idea of rewards and punishments in another world, preceptors would run the hazard of giving their pupils the habit of secretly disregarding, or of acting in total contradiction to this motive. To inculcate early lessons of morality, and to form moral habits, we should employ less motives, and should leave the larger to act on great occasions, when the passions of youth require a force of control, that cannot be necessary for the humours of children, and when the idea of a distant future is capable of influencing the conduct. As education advances, and as reason and resolution strengthen by experience, we may substitute for puerile rewards, and for the love of praise, of affection, of success, of immediate personal gratification and utility, the more exalted motives of charity, benevolence, and the sense of piety and religious duty. To this conversion of the baser into the purer virtues, time is necessary, but the process may be much accelerated by skill and judgment. In private education the preceptor can watch the progress of reason, and the increasing strength of resolution, and he can lead on from one step and one trial to another, *graduating* his pupil in virtue as well as in knowledge.

For example: We have agreed, that economy is one of the most necessary virtues for a clergyman in the beginning of his worldly career; and that charity, in the most enlarged sense of the word, is an essential virtue to him in every stage, and every situation of his life. One of these virtues may be grafted on the other. They may be first raised and sustained

by assiduous culture, but when they are strong enough, this culture may be withdrawn. It may be shown to the pupil, that it is for his own advantage to be economic of his little property: for economy should not be confined to the idea of saving money; it should be extended to the care of saving all, for which money can be exchanged, or which it represents. Long before a boy should be intrusted with the management of money, he can be economic of his playthings, his clothes, of all the goods, however trifling, which are committed to his care, or of which he has the enjoyment. The first rewards of his economy will be, the personal pleasure of possessing what he has saved or preserved; but this merely selfish gratification may soon and easily be extended to the generous delight of sharing what he has with his favourite play-fellows and companions: this generosity, nourished by sympathy, praise, and affection, may gradually be extended into charity in the most enlarged sense of the word. Take a child, who has shown generosity towards his companions, into situations where he may see indigent children, and their distresses will immediately excite his compassion; he will then, from this new motive, wish to give, and to be economic, that he may have it in his power to bestow: for which reason he should never be allowed to give the money or property of others, but always something, which he spares and subtracts from his own enjoyments*. Whether parents reside in a town or in the country, they may find opportunities of taking a boy into the dwellings of the poor: and they may indulge him in the pleasure of relieving some of the moments of misery. However

* Rousseau.

trifling, however inadequate the relief, the very attempt, the very wish, will commence this part of a good clergyman's education. If afterwards he cannot give, he may speak with kindness; he may become interested for his fellow-creatures. The child will long for the time, when he may have it in his power to be of real use; when once the desire has been excited in his mind, he will eagerly attend to all that is said upon the subject, and to all the means that are suggested for its accomplishment. He may, by degrees, have his ideas on the subject of charity enlarged; he may be taught, that to give his time, to give knowledge, is often the best species of charity, that to forbear to dispense alms to the idle is mercy to the industrious, and, ultimately, even to the idle themselves. But these are remote ideas, which may be introduced at a later period of education. We only mention them now to *stay* the patience, and quiet the philosophical fears of those who have read Malthus, who might apprehend that we were proceeding to form an indiscriminate alms-giver; a pest, instead of a blessing to society.

Charity, in the comprehensive Scripture sense of the word, includes not only compassion for the distressed, but benevolent feelings for all men; a disposition to interpret all their words and actions in the best manner, to see their follies, failings, and faults with commiseration, and to speak of them with lenity and gentleness. To form this heavenly temper, parents should begin by early attention to the little and seemingly unimportant habits of the child's mind. Every instance of a violent, positive, or unforgiving disposition, which appears in the boy, should be checked by punishment proportioned to

the offence *, and calculated to produce the end of all just punishment, reformation. Every symptom of a forbearing, candid, forgiving temper, shown towards companions of his own age, every instance of his bearing with their faults, speaking of them with indulgence and kindness, should be encouraged by all the rewards of praise, affection, sympathy, and esteem, which judicious and beloved friends and parents have it so amply in their power to bestow.

In marking the difference between education for different professions, we may observe, that a clergyman's should essentially differ from a lawyer's in one respect. A boy intended for the bar may be, in some degree, indulged in that pertinacious temper, which glories in supporting an opinion by all the arguments, that can be adduced in its favour: but a boy destined for the church should never be encouraged to argue for victory; he should never be applauded for pleading his cause well, for supporting his own opinion, or for decrying or exposing to ridicule that of his opponent; he should discuss, not plead, and he should be educated to prefer the discovery of truth to the triumph of victory. He should be taught to reason with temper; and with toleration for the opinions and feelings of others. Thus he will be gradually and habitually prepared for that spirit of religious toleration, which should characterize a clergyman, and he will be formed to those habits of conversational charity, and to that mild persuasive eloquence, which will be useful, amiable, and conciliating in the highest as well as in the lowest stations he may occupy in the church. This tolerant temper need not, however, be carried quite so far as it was by a celebrated philosopher, who said,

that he had avoided disputes all his life, and maintained that equanimity for which he was remarkable both in conversation and action, by adhering to his favourite maxim, that "Every thing is possible, and consequently every body may "be in the right."

No!—candid habits and liberality are perfectly consistent with decided judgment and firm conviction. People are often violent in argument, and angry from a secret fear of the strength of their opponents. Where a person has a full sense of being in the right, and of having the best of an argument, it is easy to preserve calmness and temper. Therefore while means are taken to educate a clergyman to mildness of manners and disposition, there is no reason to apprehend that he should be rendered indifferent to the interests of religion.

To give him strength of mind, and to inure him to resist bad example and ridicule, preceptors should teach him to compare characters, and to observe what it is, that people really respect in others. It should be pointed out to him by examples in real life, that those, who adhere to what they believe to be right, are always respected; and that many persons are admired in public places only for fine clothes, equipages, and fashion. Our pupil may be taught confidence in his own understanding, without vanity; and self-estimation, without pride; he may trust in his perception of truth on all subjects that he has well examined; as he must in mathematics depend on the demonstrations, which precede that of the immediate subject to be proved.

Some of the means of forming the moral character of a clergyman have been now suggested. While these are employed, preceptors must at the same time excite the pupil to attend to those classical studies, which are peculiarly necessary; and which form almost the only object of school instruction. These studies should never be postponed till late in life: on the contrary, if they are commenced early, and if a fixed portion of every day is allotted to the business, the learned languages may be acquired under a judicious preceptor, in less time, and with less pain and labour, than are usually devoted to the task. How the pupils may be initiated by conversation in the first principles of grammar; and how the learned languages may be taught without much difficulty, may* elsewhere be seen.

English literature is necessary to a clergyman as well as classical learning. In conducting this part of education, the private preceptor has great advantages over public masters. By a proper choice of English books, the pupil's predilection for his profession may be increased, at the same time that his literary taste is cultivated. We shall not speak of the knowledge of history, chronology, and other useful parts of general education, which are necessary to be acquired. To form our pupil's taste for literature, we should not begin with grave works, but with interesting and entertaining books. He may read the lives, or rather striking passages from the lives of eminent divines, and of men distinguished for piety and benevolence; for instance, the Lives of Latimer, Ridley, Fenelon,

* Practical Education.

Massillon, &c. In our own times, the excellent practice has been commenced of writing notices of the lives of good clergymen in the middle ranks of life. As a specimen of these, which cannot fail to interest young readers, may be mentioned Valpy's Life of Dr. Butt, a character in which there was a singular and amiable mixture of the simplicity and benevolence of a primitive Christian with the talents and humour of a man of the world, who was in habits of living with the great. He was a man, we speak from personal knowledge, of the firmest faith, and yet of the most tolerant disposition; of mild manners, yet of determined courage. Of this last quality his biographer gives one striking instance.

"In the streets of London he saw a mob gathered round "a murderer, whom they had pursued, and were attempting to "seize. The man had placed himself in a favourable posi- "tion, and, brandishing a large knife, threatened to kill the first "person who touched him. None dared to approach him. "Dr. Butt fearlessly went to him, ordered him to surrender "himself, exclaiming, 'Guilt makes cowards of us all.' The "culprit immediately gave him his weapon,—and surrendered "himself."

Dr. Butt resided, during the latter part of his life, in a country town, in which there were a number of persons of different sects, all of whom his moderation conciliated; he was universally named the peacemaker; and at his death the principal inhabitants of the town hung the church with black at their own expense, and attended divine service in mourning. These are examples of respect to virtue in the middle ranks of

life, which may be made peculiarly useful in the education of a clergyman; because they are not so splendid or extraordinary as to preclude the idea of emulation.

Reverence for the clerical character should not, however, induce parents or preceptors to attempt to conceal from their pupils, even in childhood, that there are bad as well as good clergymen; these should be pointed out in the strongest terms of indignation and contempt. The pupils should not be brought up in ignorance of *the world as it is;* they must not go from their homes to the university, or into mixed society, without a knowledge of the manners of the present times. This they will easily, indeed necessarily, obtain in the course of their domestic education in the families of nobility or gentry. For the same reason it may be taken for granted, that there will be nothing in the pupil's appearance or manners, to provoke or justify ridicule. By the best possible means, by having early lived in well-bred company, he will have acquired habits of politeness and ease of conversation. He should be taught, not only that a soft answer turneth away wrath, but that a playful reply averts the shafts of ridicule, and that good humour effectually disappoints the attacks of malignant wit. Young people may be told an instance of this, which occurred to the celebrated Dr. Barrow: "Lord Rochester, the witty and profligate Lord Rochester, "met him one day at court, and accosted him with the de- "termination to make the musty piece of divinity ridicu- "lous."—"Doctor," said his lordship, bowing low with mock solemnity, "I am yours to the shoe-tie."—"My lord," replied Barrow, returning bow for bow, "I am yours to the

" ground." " Doctor, I am yours to the centre."—" My lord, " I am yours to the Antipodes."—" Doctor, I am yours," resumed Lord Rochester, " to the lowest pit of Hell."—" *There*, " my lord, I leave you," said Barrow. The court laughed, or smiled, for courtiers never laugh, and the Wit was disconcerted.

Among our classical English authors, the mild piety, and playful benevolence of Addison, will be well suited to young and cheerful readers. Our great moralist, Johnson, will be read with more pleasure at a later period of education. Swift, Hawkesworth, and Goldsmith, should precede Johnson. The sermon in the Vicar of Wakefield to the reprobates in prison is excellent, from the doctrine it inculcates: " that " a clergyman should never despair of rekindling the sparks " of virtue in the human soul." Passages from Cowper will also be found peculiarly interesting to young men intended for the church.

Among poets, Milton is here and every where preeminent. It is unnecessary to name with feeble applause those beautiful parts of Paradise Lost, which are impressed on the mind of every reader of taste and feeling. It is by no means advisable to insist upon the young reader's going regularly through the Paradise Lost ; he would be tired and disgusted, and would probably conclude, that he had no relish for good poetry, or *good* books. To console those who have been led to this mortifying conclusion, we may observe, that Dr. Johnson fairly acknowledges, that he never read Milton through, till he was obliged to write a criticism on his works.

On the same principle it will be prudent for parents or preceptors to select passages from Thomson, because the whole of a long poem in blank verse might fatigue the young reader. Selection is still more necessary in perusing Akenside and Young, in whose works there is a mixture of sublime poetry and bombast; pathetic strokes, and empty conceits.

When the pupil's education is so far advanced, and his judgment so well formed, as to render him fit for the more serious studies of his profession, he may pass from our lighter moralists to Watts and Johnson, and from these to such works as Butler's Analogy, and Search's Light of Nature. To enumerate all the authors who merit his attention, would be tiresome and superfluous; but among modern writers may be named, with just distinction, " Gregory's " Comparative View of the Nature and Faculties of Man, and " those of the Animal World," and Paley's Works, especially his " Natural Theology," which is written somewhat on the plan of " Derham's Physico-theology," but which far surpasses the original. To these works must be added those of Gisborne. May this author live long to exemplify, as he does, his excellent precepts by his still more excellent example!

This course of English Literature, with those classical studies, which must be pursued with unremitting assiduity, will fully occupy the pupil till he is eighteen or nineteen, and this is about the age when he should go to college. The custom of sending boys of thirteen or fourteen to the university, a custom which, we believe, prevails more in Ireland than in England, is absurd and dangerous for all professions, but pe-

culiarly so for the clerical profession. Young men intended for clergymen should not go to any university, till they are thoroughly masters of the learned languages, particularly of Greek; till they have also learned the Hebrew Grammar, and are somewhat initiated in the language. Nor should they be permitted to enter any university, till, with all these attainments, they have acquired sufficient prudence to be entirely trusted with the management of their own conduct. It should be strongly impressed on the mind of a youth, immediately before he leaves home and paternal care, that his conduct at this period of his life, when first he becomes his own master, will be the test of the goodness of his previous education; the most acceptable proof of gratitude and affection to the anxious parents and preceptors, by whom that education was conducted, and the strongest pledge he can give the publick of the sincerity of his religious faith, the steadiness of his moral principles, and the future excellence of his ecclesiastical character. Instead of saying this in the didactic style, and in the lecturing tone, which is so tiresome and offensive to the ears of youth, these truths may be suggested, and the moral may be put in action by pointing out examples in real life of young men, whose conduct has deserved approbation or censure, and by letting the pupil hear the manner, in which such conduct and its effects are spoken of by impartial judges.

As it usually happens, that younger sons are destined for the church, parents need scarcely be cautioned against giving them an imprudently large income while they are at the university. On the contrary, a word or two should be said on the policy of confiding in their pupil's prudence. If they

have educated their son to this period of his life judiciously, they cannot do better, than trust to the effects of that education. They will find, that to a young man of good habits, and of an ingenuous, generous disposition, there cannot be a greater incentive to prudence, than the confidence reposed in him, and the liberty allowed him by his best friends.

At the university, the study of the Scriptures in the original language, the comparison of the original with the translation, the comparison of the Old and New Testament, of the prophecies with the history of their accomplishment, biblical criticism, in the most comprehensive sense of the term, should constitute his principal studies. He may relieve his attention with other occupations; for instance, with a course of natural philosophy, particularly of astronomy; he may acquire some knowledge of chemistry, botany, and anatomy; all which he may afterwards find of use, even in his own profession. In the character of a good curate it has been suggested, that some skill in surgery and medicine will increase his power of doing good. This knowledge he may probably have means and leisure to obtain during his residence at the university. After his more essential studies are completed, he may continue his course of English literature; and he should especially make himself acquainted with the works of those authors, who have most distinguished themselves in ecclesiastical history, and in the eloquence of the pulpit. Hooker, Barrow, Tillotson, Clarke, Atterbury, South, Wilson, and many others among English writers, cannot fail immediately to occur. Among the French, " Bossuet sur l'Histoire Uni-" verselle," should be read, as it is a rapid view of a great

subject by the mind of a great master. Pascal's " Lettres " Provinciales," the student will also read; because, though they have lost much of their interest since the disputes between the Molinists and the Jansenists have been forgotten, and since the abolition of the society of the Jesuits, yet these letters will ever be interesting, as models of exquisite irony, and of theological controversy. For their style, they may be considered as literary curiosities. They were written ten years before Racine produced his first tragedy, when the French language was far from having arrived at its present perfection; they have lasted now above a century and a half, and yet, as one of the best of French critics observes, the Provincial Letters seem as if they had been written but yesterday; not a single word used in them has grown obsolete; while the language of most of his cotemporary prose writers is not to be endured. It is not, merely, as literary compositions nor yet merely as examples of excellent reasoning, that they are recommended to the student, but chiefly because they inspire just indignation against that jesuitical morality, which attempted to separate faith and good works. Sir Thomas More said of the casuists, that they did not take pains to preserve men from vice, but to show how near to sin they might go without sinning. " Quam propè ad pecca- " tum liceat accedere sine peccato."

The ancient casuists are now buried in dust; but amongst those who wish to reconcile worldly morality and religion, there is a continual tendency to revive their doctrines in a new form. Against this convenient sophistry young clergymen ought to be particularly guarded.

Among French divines, the works of Saurin, Fenelon, Flechier, Bossuet, Bourdaloue, and Massillon, ought to be studied. Every body knows the great effects, that were produced by the funeral sermons of Flechier and Bossuet [h], especially by those on the death of Turenne, of Madame [i], and of the great Condé [k]. But of all the celebrated foreign preachers, we should recommend Massillon to the young student's attention, as being the most congenial to the English taste, because the most simple. Massillon universally pleased, in the city and at court, at Versailles and in remote villages. A country curate said of his parishioners—" Ils " m'écoutent toujours avec plaisir quand je leur prêche Mas- " sillon."—A Parisian poissarde, impatient of being jostled by the crowds, who gathered to hear him in the city, exclaimed, " Ce diable de Massillon quand il prêche il remue tout Paris." And the polished monarch, Lewis XIV. as he left his chapel after having heard Massillon, said to him—" Other great " preachers I have heard at Versailles, and they have excited " my admiration of their talents; but I never leave this chapel " after listening to you, sir, without feeling dissatisfied with " myself."—To these suffrages of the highest and the lowest,

[h] V. Lettres de Madame de Sevigné.

[i] " O nuit désastreuse, nuit effroyable, ou retentit tout a coup, comme un " éclat de tonnerre, cette accablante nouvelle, Madame se meurt—Madame " est morte!"

[k] Prince! Agréez ces derniers efforts d'une voix qui vous fut connue. Vous mettrez fin à tous ces discours. Au lieu de deplorer la mort des autres, je veux désormais apprendre de vous à rendré la mienne sainte; heureux, si averti par ces cheveux blancs du compte que je dois rendre de mon administration, je réserve au troupeau que je dois nourrir de la parole de vie, les restes d'une voix qui tombe, et d'une ardeur qui s'éteint!

may be added the eulogiums extorted from one unused to praise evangelical orators, Voltaire, who had the *Petit Carême* constantly on his table, and who cites a passage[1] from one of Massillon's Sermons, as the chef-d'œuvre of ancient and modern eloquence. The *Petit Carême* consists of a series of sermons preached (in Lent) before a monarch of ten years old, and purposely adapted to his youthful capacity; and as the chief theme of all Massillon's sermons is the duties of the affluent towards the indigent, they are interesting, both to court and country auditors, and may be studied with advantage by young clergymen in every situation.

It should be clearly understood, that in recommending it to British clergymen to form their taste by the comparison of

[1] It is recorded, that, when Massillon pronounced the apostrophe, which begins with the following words, his auditors rose with such exclamations of surprise and terror as almost drowned the voice of the orator:—

" Je m'arrête à vous mes frères, qui etes ici assemblés. Je ne parle plus du " reste des hommes; je vous regarde comme si vous étiez seul sur la terre.— " Je suppose que c'est ici votre dernière heure, et la fin de l'univers," &c.

We add a passage from another of Massillon's sermons, which we think will be better suited to the English taste. Sur la Gloire Humaine. Page 163.—

" Aussi écoutez ceux qui ont approchés autrefois de ces hommes, que la " gloire du succés avoit rendu célébres; souvent ils ne trouvoient de grand " que le nom; l'homme désavouoit le héros; leur réputation rougissoit de la " bassesse de leur mœurs et de leurs penchants. La familiarité trahissoit la " gloire de leur succés; il falloit rapeller l'époque de leur grandes actions " pour se persuader que c'étoit eux qui les avoit faits. Ainsi ces décorations " si magnifiques qui nous ébloüissent et qui embellissent nos histoires cachent " souvent les personnages les plus vils et les plus vulgaires."

Voltaire obviously took from this passage that remark, which has been so frequently quoted, that " No man is a hero to his valet-de-chambre."

different styles of eloquence, they are not advised to make the French their model. Foreign authors are proposed generally to their attention, not indiscriminately to their imitation. It would require much judgment in an English preacher, to attempt to imitate, or even to approach the French style, which is so much more florid than our own, and which admits so much more of exclamation, personification, and of all those bold appeals to the imagination and the passions, which are sublime if they succeed, and ridiculous if they fail. The French mode of delivering their sermons is more favourable than ours to this kind of eloquence. The committing sermons to memory gives more the appearance of speaking extempore; the degree of action that the French use habitually, and their preachers not being confined to a narrow pulpit, are circumstances advantageous to the vehemence of their eloquence, and to their power of exciting sympathy and enthusiasm. Some successful attempts have been made to introduce this style of preaching in England, and in Ireland; but it may be much doubted, whether it would be beneficial to these countries, that it should become more popular. It can be employed only in great towns, and by men of superior eloquence; the hazard of the attempt is great before an English audience, who are generally averse to any appearance of what is theatrical in the pulpit, and who connect with a calm and serious deportment the idea of a preacher's being in earnest, and free from all fanaticism. The French critics[m] reproach English preachers with being only cold metaphysical reasoners, fitter for an academy than for a popular assembly;

[m] See Crevier. Rhétorique Francois, tom. i, p. 134.

and we blame the French preachers for being orators and declaimers, fitter for the stage than for the pulpit. The point of taste may be for ever disputed; but, upon the whole, we think it more consonant to national good sense, and more conducive to national morality, to abide by our own sober modes of pulpit eloquence. Even at a charity sermon, is there not something rather humiliating in having contributions extorted from us by declamation, which we refuse to reason and humanity? As a German preacher said to his weeping congregation, after he had worked upon their passions by an oratorical sermon, "Now are not you all ashamed? Had I "told you the same truths in plain language, you would not "have listened to me." This effect of oratory and scenic pathos is generally transient, but the influence of reason and conviction is permanent, and sometimes, at least, operates upon the conduct. Well-dressed crowds weep while they listen to a fashionable orator in the pulpit, the next moment they relapse into habits of dissipation, and run to crowd and be crowded at some equally fashionable spectacle: but there is some chance that a congregation, who are not drawn together merely by the magic of a name, and who attend to a plain address to their understandings, and a clear explanation of their duties, immediately applicable to their situations, may derive some lasting, practical advantage from the exertions of their pastor. It should therefore be established in the minds of young clergymen, as an article of morality, as well as a principle of criticism, that the excellence of sermons, especially for country congregations, depends more on simplicity, and clearness of expression, than upon ornament, or what is commonly called fine writing.

On the arts of literary composition, on the methods of forming a writer, or an orator, it is not necessary here to descant; because, however useful or ornamental they may be to members of the church, there can be nothing peculiar in the mode of teaching these to a clergyman. He may in his youth be instructed in these by the same means, which should be used in teaching them to pupils intended for other professions[n]. It may be added as part of the education which the student can give himself, either at the university or after leaving it, that he should hear some of the best preachers. To these he should attend, not with a design *to form himself* upon some fashionable model, but with a desire to discover in what the peculiar excellencies of different orators consist, and on what their powers of persuasion principally depend: these he should endeavour to acquire, but he should employ them in a style and manner of his own. Beside listening to the best, that he may know what to follow, he should hear specimens of the worst preachers, that he may know what to avoid. Among the worst should be classed all those clerical coxcombs, who show, that they are more intent upon the nice management of a cambric handkerchief, or the display of a brilliant ring on their white hands, than upon the truths of the Gospel, or the salvation of their auditors.

In the course of his education, the pupil should be accustomed to read aloud, and before numbers; this exercise is necessary to his attainment of that self-possession, which is admired in all who are to speak or read in publick; by this

[n] See chapter on the education of men intended for public life.

practice he may acquire that command of voice, clear enunciation, and appropriate emphasis, which add so much force and persuasion to just sentiments and harmonious language. Lectures on pulpit eloquence, or on the graces of delivery, will only alarm him with the idea of difficulties which do not exist, or teach him affectation, which in a preacher is worse than any other defect of manner; but it is of greater consequence to him than it may at first sight appear, to avoid, whilst he is young, any peculiarities of accent or gesture, or any habitual tricks whilst he is studying or thinking earnestly; because these habits may recur in publick when he is speaking with earnestness, and when he is so far engrossed by his subject as to speak as he would do in private conversation. Nothing therefore should be considered as trivial, which may lessen the effect of that earnestness, that total forgetfulness of self, which is the most powerful charm of eloquence. A preacher should be able, without apprehension, to let his natural gestures appear, and his auditors, when they are moved by his earnestness, should not be in danger of having their feelings checked or changed by any thing in his manner, or accent, that could raise any disagreeable or ludicrous ideas. Indeed, the best methods of learning to read well are, first to learn to speak well, then to read as we speak; and at all times to listen attentively to those, who excel in the art of elocution. Against the danger of contracting vicious habits of pronunciation or awkward gestures, the keeping good company, that is to say, the company of those who have knowledge and good manners, is the best security. It may not perhaps be always in a young man's power to select elegant and cultivated

companions; but it may be always in his power to avoid the vicious, illiterate, and illbred. *Virtus est vitium fugere.* He will never, at the university or elsewhere, from false spirit, or false shame, join in setting an example of fashionable profligacy. Nothing puritanical or austere should however characterize his conversation or appearance; he may be as easy in society, and as cheerful, as youth, good-nature, and a good conscience can make him. The cautions against singularity of manners and behaviour, which were given to philosophers, by one who had studied human nature in the most profligate of courts, and the most dangerous of times, is still more applicable to clergymen than to philosophers.

"Consider, that it is our duty to live better than the common people, but not in opposition to them, as if philosophy "were a faction; for by austerity, instead of reforming, or "gaining upon them, we drive them away; and when they "find it unreasonable to imitate us in all things, they will "imitate us in nothing*."

There are a few perhaps to whom this caution may be useful; but austerity or singularity of manners are not the faults of the present day.

It may seem superfluous to observe that a clergyman should be thoroughly acquainted with the tenets of sectaries as well

* Id agamus, ut meliorem vitam sequamur quam vulgus, non ut contrariam: alioqui quos emendari volumus, fugamus, et a nobis avertimus. Illud quoque efficimus, ut nihil imitari velint nostri, dum timent ne imitanda sint omnia. Seneca, Epist. v.

as with the doctrines of the established church; but ignorance on this subject, however shameful, is more common, than well educated persons may imagine. This ignorance leads to party prejudice and intolerance: for ignorance is always more positive than knowledge, more impatient and more implacable. Therefore a young man of sense and humanity will not be in danger of becoming a polemic divine, from studying the tenets and arguments of men of other persuasions; on the contrary he will become more candid, mild, and liberal; he will see with pity the errors and furious zeal of his fellow creatures; that they have frequently shed their blood and sacrificed their lives for mere verbal disputes; and that Christians have reviled, persecuted, and hated one another with immitigable fury for centuries, merely for slight differences of opinion, which probably not one in ten of the disputants, perhaps not one in a hundred, understood or could explain. A clergyman who has an accurate knowledge of the differences, which in the present times exist between various beliefs and forms of worship, will often have it in his power to moderate the anger, by dissipating the ignorance of disputants; and in all polemic arguments, from the consciousness of being well informed, he will be able to bear contradiction and petulance with patience and candour. He who has the vantage ground in battle, can easily be calm, preserve his presence of mind, and wait securely for victory. But victory will not be the object of a good clergyman; he will not desire to triumph over his fellow creatures, but to instruct and make them happy. Beside this accurate knowledge of the tenets of different religions, a clergyman should complete his education by taking a general philosophical view of the progress and fate of different ecclesiastical establish-

ments; for instance, in looking through history, he may observe the rise, decline, and fall of the papal power, and he should observe what events, but more especially what conduct of persons in power, or of combinations of party, has tended to secure or endanger the interests of that church. From this study of history he may be enabled to form a judgment of what conduct ought to be pursued in our own times, and by our own clergy, for the security and advantage of religion and our establishments. He will ascertain the just medium between mild and candid toleration, and weak or rash concessions to the spirit of innovation and insubordination. Having calmly formed his principles from these comprehensive views, when he enters the world he will not be carried away by any wind of party doctrine, but will steadily pursue that course, which he knows will attain his end; he will not perhaps immediately satisfy the zeal of partisans, but by temperate, judicious conduct, he will support in the best manner the true interests of religion. In whatever station of life a clergyman may be placed, he may do much good by such conduct; but the higher he rises in the church, the more his power is enlarged, and the more his knowledge will be useful to the world. Though every man cannot expect to be a bishop, yet every clergyman of merit and learning has more than a chance of preferment. Those who from their birth, fortune, connexions, or talents, have immediate prospects of rising to be dignitaries of the church, are peculiarly called upon to prepare themselves by the acquisition of knowledge for the exercise of ecclesiastical and political power.

The student is now arrived at the awful period, when he is

to enter into holy orders; an awful period it is here called, not from the habit of joining an appropriate epithet with a substantive, but from the sincere belief, that it must be an awful period to every man of conscience and reflexion. It is now that he is to decide, what no human being can or ought to decide for him, whether he have such a full knowledge of what he is to teach, such a conformity of opinion with the doctrines of the established church, and such moral principles and habits, as dispose and qualify him to be a minister of the Gospel. This self-examination it is his bounden duty, as a Christian, and as an honest man, even in the worldly sense of the phrase, to make, before he presents himself for the approbation of any ecclesiastical authority; before he engages to perform the duties, or becomes a candidate for any of the emoluments of the church.

CHAPTER III.

ON MILITARY AND NAVAL EDUCATION.

COURAGE is the cardinal virtue of a soldier or a sailor; therefore it should be cultivated with the utmost care from the earliest years of life in all, who are destined for the military or naval profession. Courage, considered as a permanent principle of action, is not a natural virtue; on the contrary, it is artificially produced in opposition to some of the strongest feelings of our nature. Every human being is naturally averse to pain, and consequently anxious to avoid danger. It is only by the motive of greater pain, or by the superior excitement of appetite, or hope, or habit, that we are induced to conquer this original cowardice. "Every man," as it has been said, "would "be a coward if he durst;" that is, if the fear of disgrace did not overbalance the fear of death. A virtue, which is thus formed in spite of our nature, requires to be sedulously supported by the combination of every possible motive, that education, discipline, and institution can provide. Upon the stage, it is fit to speak of courage in another style, as an inborn virtue by which the hero is distinguished from vulgar mortals. A hero on the stage, or in romance, must never know what fear is; but in real life such a being is not easily to

be found[a]. When some one attempted to compliment the Earl of Peterborough, by telling him, that "*he feared nothing*," that truly brave man replied, "Show me a *certain* danger, "and I shall be as much afraid as any one[b]." The chance of escape, the fear of disgrace, the hope of success, the desire of obtaining reputation, all combine to excite courage; it is fortified and increased by the recollection of past escapes, of success from exertions of mind or body, and by familiarity with danger. All the assistance, that can be derived from eloquence, from public opinion, from the influence of the fair sex, from the distinctions of ranks, and the ideas of honour and patriotism, must combine to support the martial spirit, among civilized and luxurious nations, whose courage is not instigated by the appetites and passions, which hurry savages to battle. The passion of revenge is in itself a host, with which none can be compared in strength. Among the puny passions of civilized society; not one can be named, that has been found equally capable of inspiring desperate valour. The complex motives of honour and ambition are indeed superior, and able to produce more permanent, and far nobler exertions. But it should never be forgotten, that the more mankind are instructed, and the more they are taught to taste the refined pleasures of society, the more value they set upon life, and the more difficult it is to sustain that heroism, which requires its voluntary sacrifice.

Since it is more easy to communicate enthusiasm to numbers, than to raise it separately in the minds of individuals,

[a] See an excellent essay on the martial character of nations.

[b] A similar anecdote is related of Lord Howe.

and since sympathy, example, and emulation have all powerful influence in exciting the virtue of courage, it is obvious, that a public education will be most advantageous for military and naval youth. Early domestic education must, however, in this, as in all other professions, prepare the pupils for public instruction and discipline.

" Give me but strong men," said Pyrrhus, " I will make " them brave."

Strength and health are the first indispensable requisites for a military profession: every other qualification may be acquired, but vigour of body is a gift of nature, which cannot be supplied by art. No consideration therefore should induce a parent to breed up an unhealthy child for the army or navy. If a young man of a delicate constitution should, by perverse accidents, acquire a taste for a military life, and should, when he has arrived at years of maturity, persist in making it his choice, his parents will not have to reproach themselves for what may happen: but no kind or prudent father will prepare for himself the dreadful regret, which must be the consequence of exposing a son to hardships too great for his natural constitution.

A boy who is to be brought up for a military life must from his cradle be enured to the vicissitudes of the seasons. Let his head be accustomed to the sun, his feet to the snow. Let him be habituated to variety of clothing. Let his hours of sleeping and waking be frequently varied. Give him the useful power of sleeping in the day-time whenever he is tired, and of wak-

ening to the full use of all his faculties at the first summons. His meals should be at irregular hours, and should be quickly dispatched. Let his diet be plain and nourishing, not delicate or highly seasoned. Accustom his taste to milk instead of tea. Tea is a luxury, which a soldier cannot always command, and which, if he have been early used to it, he will regret: perhaps he may find himself in ridiculous distress for want of some of the effeminate paraphernalia of the tea-table; for in little things, as in great, "it is often misery to want what it is not "happiness to have[c]."

Refrain from accustoming your young soldier or sailor to wine, or any kind of spirituous liquor; it is a mistaken notion, that wine increases the vigour of healthy children; it weakens them. All unnecessary and extraordinary excitation sooner or later induces debility. There may be exceptions to this rule, but none that invalidate the general principle. Some men are gifted with such constitutions, that they escape or survive the usual effects of intemperance; and fools are led into excess by these examples of impunity: but wise men remember, that no safe maxim for conduct can be formed from extraordinary instances; much less can any practical principle in education be deduced from them. Popularly speaking, a man may have *a right* to do what he pleases with his own health, but not with that of his children. It is not only folly but wickedness, to give a child, who cannot judge for himself, a vicious taste, with the rash hope that he may hereafter escape the natural consequences of the habit. If a boy be so weakly, as to require

[c] Vide Brydone.

cordials, he cannot be fit for a soldier, or a sailor; if he be strong, he cannot need wine, and will not desire it, unless his taste be debauched by imprudent friends. People often teach children, who are naturally averse to it, to like wine, by making it a reward or an honour, by associating the idea of a bumper with smiles and caresses, and every joyous image of manliness and festivity. Wine should neither be granted as a recompense, nor withheld to punish. It should be considered as what it is, an excellent cordial; a stimulus not to be wasted on the child, but to be reserved for the time when it will be useful for the man.

> " What cordial drop for fainting age remains,
> " If our intemp'rate youth the vessel drains ?"

Achilles, before the battle, was advised by the sage Ulysses to recruit his strength with generous wine; but if the power of the stimulus had been weakened by early imprudence, the cordial would not have been prescribed by the wise Ulysses, for it could not have had its full effect. The prejudice, which prevails in England, that strong liquors are *necessary* to those who endure much fatigue, should be counteracted by an appeal to facts and experience. In southern climates, even the porters and draymen prefer ice or lemonade to any strong liquors; and yet it is said, that the Turkish porters are the stoutest in Europe, and can carry burdens, which would appal an English lighterman after he had swallowed a gallon of porter. This difference might be attributed to the Turkish use of opium, but the Chinese porters, who use no opium, are unexceptionable proofs, that the permanence of strength does not depend on

the use of stimulus: and as for courage, that which results from no higher principle than intoxication, is the virtue of a savage, not of a civilized or rational being.

As courage is the cardinal virtue of a soldier, it should be cultivated from the earliest years of life with the utmost care. However trivial it may sound, it must be observed, that the choice of a nurse is a matter of considerable importance in military education. A timorous nurse, or attendant, may, by indirect sympathy, or by her own fears, make a child cowardly, or impatient of the slightest pain. A woman of a firm mind may, on the contrary, habituate a boy to bear little pains, and to brave the small dangers of childhood. Attention should be paid to the first symptoms of fear; some children are startled at noises, some afraid of animals, others are affected by particular colours, or by certain expressions of countenance. Gentle perseverance soon overcomes these early prepossessions. Familiarity with the objects of their terror, or counteracting associations, dispel and conquer this infant timidity. Smiles and approbation should encourage the child, whenever he exerts his little reason and fortitude. Domestic animals are frequently the first objects of childish terror; and, if it be not vanquished, this terror sometimes leaves a lasting impression. A boy should early be accustomed to dogs and horses; he should be taken to exhibitions of wild beasts, that he may be familiarized to their forms and cries. The courage of a Roman ambassador was tried by suddenly producing an elephant in the audience chamber. Tell this circumstance to a child at the moment when he first sees an elephant; and make him proud of conquering his own apprehensions. If at any

time he unluckily seems to betray symptoms of fear, the remembrance of it should not be impressed on his mind. Neither in jest nor in earnest should any anecdote derogatory of his courage be repeated. He must be taught to respect his own character. His pride must by all means be roused; for pride is the motive, which can be most effectually and permanently opposed to fear. When a boy once believes, that he is brave, it is the fault of his friends, if he become a coward. By repeated trials and gradual dangers he may be led to obtain victories over himself, and by success he will acquire self-confidence and self-possession, or in other words, presence of mind and courage. He should never be punished by blows, nor by privation; he should be taught to consider blows as insults, which he ought not to endure, and it should be his pride voluntarily to support privations. Shame should be his punishment, but it should be sparingly used, lest it's power be exhausted, lest the temper be rendered stubborn, or the spirit be broken. Shenstone's picture of a proud little boy writhing under the agonies of disgrace is admirably drawn:

" Convulsions intermitting doth declare
" His grievous wrong, his dame's unjust behest,
" He scorns her proffer'd love and shuns to be caress'd."

* * * * * * * * * * * *

" Ah me! how much I fear lest pride it be!
" But if that pride it be, which thus inspires,
" Beware, ye dames, with nice discernment see
" Ye quench not too the sparks of nobler fires;
" O! better far than all the muses' lyres,
" All coward arts, is valour's gen'rous heat."

Judiciously managed, the fear of shame, instead of shame

itself, will deter a generous spirited boy from all that he ought to avoid. From the moment he is able to feel, the idea of honour and the love of glory should be raised in his imagination. It is said, that when Charles the Twelfth was a boy, if he heard the word *glory*, his colour rose, and his eyes sparkled. At a very early age he had learned to prefer the idea of glory to the idea of security and life. When he was reading Quintus Curtius, his preceptor asked him what he thought of Alexander? "What do I think of him? I ardently wish to re-"semble him!"—"But he lived only thirty-two years."—"And "was not that sufficient," exclaimed the young hero, "when "he performed such glorious actions?"

Even the amusements of a boy intended for a military life should be such, as would invigorate the body, and fortify the mind. Civilis, the Gaul, is said to have given to his infant son some Roman prisoners, as a mark to be levelled at with little darts and arrows, for the diversion of the child. Exercises in the open air should be followed. Gardening, running, leaping, walking on stilts, skating, swimming, and various common diversions, which boys naturally practise with their companions, are preferable to any system of gymnastics. Competition and liberty give a degree of ardour and interest to these diversions, which it is scarcely possible to communicate to the best contrived systematic exercises. But without any parade of system his exercises may often have a reference to his profession. If he dig, instead of digging for cabbages, and tulips, let him work like uncle Toby and Trim at a fortification. Let it be remembered, that the principal bodily excellence of a soldier is the power of sustaining long, laborious, *quick* marches. In

war this power brings a greater number of troops to a critical spot, and thus multiplies numbers. This in fact is the grand principle of war. An officer, that can march with his men, and partake of their fatigues, encourages and is adored. The epithet of Achilles, swift-footed, is therefore highly appropriate to a soldier.

At seasons of the year when exercises in the open air are not convenient, the pupil may amuse himself within doors with carpenter's, smith's, and turner's tools. Much cannot be done at an early age with implements of any kind: but the child will by repeated trials acquire expertness and dexterity[d]: whatever he thus learns, let him work ever so hard, will appear to him mere amusement. No great apparatus of tools should at first be provided; he would not be able to make use of them, and he would only acquire habits of waste and negligence. His whole stock in trade should consist at first only of a knife, a square, a small saw, and two or three gimlets, twenty or thirty waste ends of boards of different thicknesses, and a strong stool for a work-bench. With these a boy of seven or eight years old may employ himself very happily. He will make stools and chairs, window-frames and door-cases. By degrees, whatever tools he can manage should be added to his stock. But before his wants are supplied, they should be distinctly felt; he should

[d] Sawing and splitting wood for firing has been found an exercise the most permanently agreeable to children, because they are continually advancing to some end, which they know to be useful; they perceive, that their little labour is really advantageous to their friends, they see a cheerful fire procured by their own exertions, and they are praised for contributing to the general comfort.

be reduced to that necessity, which is proverbially productive of invention*. Working in brass or iron is more easily practised by children than joinery. When a little crooked box, or a frail legged table, has been made, the materials are of no use, and the toy of no value. But with the addition of a vice, some files, hard wood, bits of tinned plates, and plate brass, and wire, a number of useful contrivances may be executed by boys of ten or twelve years old. A little workman may often be of service in a house to mend a lock or a hinge, and will be able to perform many a mechanical device, which will render his improvement in manual arts advantageous to his friends, and consequently valuable in his own estimation. Parents who perceive the impracticability and romance of Rousseau's general system of education are apt to condemn or neglect, without distinction, all that he recommends: but he often gives excellent counsel; for instance, when he advises that a young man should learn some mechanic art, by which he may secure independent support. This advice, is urged not only by the eloquent Rousseau but by the judicious Locke. In these days, when the fortunes of men of the most elevated rank have been so suddenly changed by revolution, many who were born to large incomes have been reduced to the necessity of maintaining themselves by the work of their own hands. Therefore arguments immediately applicable to the present times must occur to every prudent parent, in favour of this precautionary measure. But independently of this consideration, it must be particularly useful to an officer in the army or navy, to have a taste for some mechanical art, which may supply him with agreeable occupation in idle hours during peace, and in time of war, it will be highly advantageous,

to be able to do with his own hands in the exigence of the moment many things, for which gentlemen are usually forced to wait for the directions and assistance of ordinary workmen, and to officers belonging to the engineer or ordnance department, mechanical knowledge and expertness in the use of tools may be of essential service. To all men it is agreeable, as extending their power. The education of the eye, as well as of the hand, should be attended to. Children should be early taught to measure distances, and to judge of them by the eye. The estimating of distances at sight, which in some people seems an intuitive art, is in fact merely the result of habit; yet how few can judge with tolerable accuracy how far objects are from each other, or from their own eye! To estimate the angle, which objects make at the eye, is another practice of real utility to all men, and to military men in particular. This knowledge of the relative distance of objects, and of their distance from the eye, leads imperceptibly to the power of estimating the angle, which they subtend. Familiar objects may serve as measures for those, of which the size or distance is to be estimated; for instance, cattle or the height of a man. By teaching children to observe at what distance a cow, or a horse, or the human figure, appears of a certain size, they may be led to form a scale of comparison of the sizes of all other objects at given distances. This is peculiarly applicable to the education of young men for the navy.

Next to accuracy of eye, the power of representing faithfully to others what is seen should be taught. The art of drawing will be extremely useful to a military man, and abso-

lutely necessary for a seaman; and the sooner the child begins to practise it the better. During long winter evenings, when a boy of seven or eight years old is at a loss for occupation, in one of those critical moments, when the pain of *ennui* has become insupportable, and consequently when any employment will be agreeable, put a pencil into his hand, and begin to teach him to draw parallel lines, first with a ruler, then without one; the use of the compasses should next be taught, and the pupil will soon proceed to drawing plans and elevations of houses[e]. Sections should then be attempted. It will be easy to explain even to very young children the nature and use of sections by the common prints, in which the insides of rooms and houses are represented; for instance, in Gil Blas and in the Diable boiteux; in the latter especially, where sections of houses of several stories high are given for the amusement of the curious licentiate. Young people should be carefully practised in the imagining and representing sections of various objects. They should be frequently asked,—If such an object were cut in such or such a direction, what would you see of it, and how would you represent it in drawing? For want of being early familiarized to such simple ideas and easy practices, people are often puzzled by prints of machines or buildings, where sections are represented; or even if they understand the drawings of others, they are incapable of conveying their own ideas, or doing justice to their own inventions, by any intelligible delineation.

[e] In *The Microcosm* there are many prints, which will amuse and instruct children.

The names and the use of all the lines employed in mathematical diagrams should be early impressed upon your pupil's memory. The names of chord, sine, versed sine, cosine, tangent, &c. will not alarm or flutter his understanding when he first goes to a military academy, if he have been familiarized to them at home. After having learned the names, the child should imitate the lines, and by degrees should be led to comprehend, that the relations which they bear to each other are not limited to the particular figure, in which he has first seen them drawn; but that they may have different relative proportions, and yet retain the same denominations and properties. These fundamental rudiments of the science of geometry, and of the art of surveying and drawing, early acquired will give a clearness of idea, and a firmness of belief on these subjects, joined to an expertness of hand, which can seldom be acquired late in life. The particulars of infantile tuition may perhaps be soon effaced; but something remains, which facilitates future acquisition. The Platonists believed, that human knowledge is only reminiscence of what has passed in previous existence; in the same manner the aptitude, which sometimes appears in youths for certain arts or sciences, is frequently nothing more than the revival of obscure traces left by former instruction.

A boy intended for the army or navy should be as soon as possible initiated in geography; this may be begun very early, by means of dissected maps[f], which afford children

[f] These maps should be dissected by the boundaries of sea and land.

great amusement. It is surprising to see the constancy and patience, which they show in putting these together, and the alacrity with which day after day they return to the work. The map of the world is the best to begin with, and the pupil should be led to perceive, that this map is the same as what is drawn on the globe. By frequent and short lessons the relative situations and particular shapes of the great continents and islands may be readily taught, and if learned early, will be indelibly fixed in the memory. In the technical use of the globes the pupil should be instructed; and if one lesson be carefully explained, and thoroughly understood, before another is attempted, no fatigue will be felt, and no disgust will arise. But, alas! how seldom do parents attend to this simple rule! A good teacher would probably employ ten minutes a day for a month on what an eager mother thinks she ought to accomplish in an hour. Children of nine or ten years old may be employed in sketching the outlines of maps. It is obvious, that only the large divisions of a country should be laid down at first, and that no originals but the best should be imitated; ambition to obtain neatness and accuracy of execution will be excited, by withholding praise from all that is hurried over in a slovenly manner. The exercise of constructing maps is far preferable to the mere copying; but even copying is better than tracing; a practice which is of very little service; it employs only the hand; the mind scarcely pays any attention, or retains any remembrance of what is done.

Learning geography by globes and maps is very unjustly ridiculed by Rousseau, who catches hold of an unfortunate expression in a book of geography,—"The world is a globe of paste-

board,"—and in all *the gaiety of rhetoric* he attacks the whole system founded on this inaccurate assertion. He triumphantly proceeds to show, that a child would mistake the meaning of the words, and would have a confused idea that the *world* is a pasteboard globe. To this no answer need be made, but that every day's experience shows the contrary. It is one of the principal arts of intellectual education, to substitute symbols in the place of real objects, and to make technical description subservient to demonstration. Upon this depends the whole of algebra. One of the most obvious and natural means of rendering this mode of substitution familiar to the mind is in the very case of geography. For example, if in making a common globe a small sphere of steel* be inserted, and if a little figure containing a magnetic needle be placed on this globe, it will stand on any part of it, and will give a distinct idea of the antipodes, and of that attraction, which keeps bodies attached to the Earth. When a child sees a figure standing on the bottom of a pasteboard globe without falling off, he can readily conceive that the same thing may happen on the globe of the earth.

Not only globes, and maps, but views of countries, and models of fortifications and ships should be among the early toys and amusements of a young soldier or sailor. Insensibly some of the terms of art will thus be acquired; indeed half the difficulty of learning any science is over, when its language has become familiar; to those who hear the technical terms of any art for the first time, there appears an amazing, and discourag-

* It appears, that the same idea has occurred to M. Mentelle.

ing difficulty in comprehending what is in itself perfectly easy. It is of great consequence therefore, to obviate this difficulty early, especially with such children as have not sanguine confidence in their own abilities.

In the literary education of a boy destined for the army or the navy, some difference should be made from what would be advisable, if he were intended for any civil profession. Early progress in literature is not essential; nor is it necessary, that he should ever be critically skilled in the dead languages. We should not insist upon his proficiency in Latin, much less in Greek. The latter might be omitted; for the time and mind employed on it must be taken from more useful subjects, and it has no affinity to the martial character. When an officer is completely educated for a military life, he may then study what he pleases. Like general Wolfe he may at thirty years of age learn Greek in order to read Polybius; but he will read, or understand Polybius sufficiently well in Guischard's dissertations. Instead of Greek and a critical knowledge of Latin, he should learn all those modern languages, which may be of use to him in that intercourse with foreigners, to which his profession leads. The pronunciation of any language is easily caught in childhood, when the organs of speech are flexible, and before they have acquired any fixed habits; it will therefore be advantageous to teach the pronunciation of the characteristic sounds of modern languages as soon as the child can articulate. The peculiar sound of the French *u*, of the German *ch*, the Italian *c* and *z*, the Spanish *g*, might be acquired as readily as the sounds of our own alphabet, and it would be easy to teach them nearly at the same time. The first

books that he reads should be such as are calculated to rouse in his young mind the notions of honour, and the feelings of emulation. In his education it must be the object to excite enthusiasm, not to subject him to the nice calculations of prudence, or the more accurate judgments of reason. Consequently a species of reading, which may be disapproved of for other pupils, should be recommended to the young soldier. His imagination should be exalted by the adventurous and the marvellous. Stories of giants and genii, and knights and tournaments, and "pictured tales of vast heroic deeds," should feed his fancy. He should read accounts of shipwrecks[f], and hair-breadth scapes, voyages and travels, histories of adventurers, beginning with Robinson Crusoe, the most interesting of all stories, and one which has sent many a youth to sea.

Dr. Johnson's life of Drake, which is to be found among "*Fugitive Pieces*," is a beautifully written and entertaining piece of biography, peculiarly suited to young sailors. All the modern sentimental stories for children, which tend to soften the mind, must be pernicious to those, whose minds ought to be most firmly strengthened. Among moral fictions, Sandford and Merton may be recommended as likely to inspire manly feelings, and to form the character to fortitude, courage, truth, and all the virtues of a patriot and a soldier. This

[f] Captain Fellows's narrative of the loss of the *Lady Hobart* packet is extremely simple and interesting, and peculiarly suited to young readers; as it contains many instances of the advantage of temperance and discipline, and of the power of religion to support men in moments of the greatest distress and danger.

work has some defects; but it will be easy to prevent their doing harm to the young reader. The prejudice against *gentlemen*, which pervades the book, may be rendered harmless or rather advantageous, by pointing out that the author uses the word *gentleman* improperly as a term of reproach, and that he intends it to denote helpless, indolent, effeminate, or luxurious persons, who think that their rank or fortune exempts them from all useful exertion. Sandford and Merton was written before the French revolution, and at a time, when there was reason to dread, that the luxurious and effeminate manners, which were then fashionable in France, should spread to the nobility of England, and debase the manly character of Britons; fearing this danger, the author[s] endeavoured to counteract it by all his powers of eloquence and ridicule. The idea to be infused into the minds of youth is, that birth and education impose the greatest claims of honour, courage, patriotism, and every high-minded feeling. In the general mode of reasoning, and in the taunting irony used to enforce moral precepts and manly sentiments, Sandford and Merton resembles the manner of Xenophon in his Cyropædia, an ancient moral fiction, which should be earnestly recommended to young soldiers. It may be tiresome to read the whole early in life, but the most entertaining and interesting passages may be

[s] The author can assert from his own private acquaintance with the philanthropy and good sense of Mr. Day, that, had he lived to see the event of the French revolution, he would in Sandford and Merton have guarded his pupils against those democratic principles, which confound distinctions in society, with as much eagerness and ability as he has displayed to convince them, that rank and wealth without virtue or knowledge cannot prevent their possessors from being ridiculous or contemptible.

selected by parents or preceptors; the intrepid and noble character of Cyrus will delight a generous and high spirited boy. This is the species of books, that will be most advantageous, and it would be useless to enumerate all that may be read with profit; we shall therefore only point out the general principles, by which a proper choice may be made.

> Incenditque animum famæ venientis amore,
> Exin' bella viro memorat, quæ deinde gerenda,
> Et quo quemque modo fugiatque, feratque laborem.

Poetry, which is more powerful than prose in its effects upon the imagination, should be used to inspire enthusiasm. As specimens of the kind of poetry likely to make an early *heroic* impression, Hardicanute, Chevy-Chase, and many ballads in Percy's collection of ancient poems, and in particular Spence (or Lowth's) Choice of Hercules, may be selected. The effect which ballads early learned by rote produce on the mind will not be disregarded by those, who recollect, that one of the most sagacious of legislators exclaimed, "Let who "will make the laws of a nation, provided I am allowed to "make their ballads." Among modern poems the animated "Lay of the Last Minstrel" is calculated to inspire a martial taste, and to make on the youthful fancy some of those deep and strong impressions, which neither time nor accident can efface. The character of the young heir of Buccleugh is drawn with so much spirit, that it must excite the emulation of every youthful hero; in this poem there are all those chivalrous *prejudices*, which support and animate the military character. The word *prejudice* does not always mean what is hurtful or

improper. There are prejudices salutary to every class of society, which are formed perhaps involuntarily in childhood, which are reflected upon with complacency in mature life, and which are found to be preservatives while youth is under the dominion of the passions. The love of our country is a rational and salutary principle, which may, and in military education ought to be infused early as a prejudice. The following poetical anathema in the Lay of the Last Minstrel against the wretch who is devoid of this principle, must produce a strong effect on youthful sensibility.

> Breathes there the man with soul so dead,
> Who never to himself hath said,
> This is my own, my native land?
> Whose heart has ne'er within him burn'd,
> As home his footsteps he has turn'd,
> From wand'ring on a foreign strand?
> If such there breathe, go mark him well:
> For him no minstrel raptures swell,
> High though his titles, proud his name,
> Boundless his wealth as wish can frame;
> Despite those titles, power, and pelf,
> The wretch concentred all in self
> Living shall forfeit fair renown,
> And doubly dying shall go down
> To the vile dust, from which he sprung,
> Unwept, unhonour'd, and unsung.

In this poem there are many beautiful strokes in the character of the heroic lady, from which a mother might learn the art of inspiring a boy with martial ardour. Much may be done in the first years of life by maternal influence and eloquence.

To prove this, the mothers of Coriolanus and of the Gracchi, or in modern history the mother of Henry the fourth may be recollected. Not by formal lessons, but by slight strokes in conversation, and anecdotes introduced with happy female address, a mother may do more towards framing her son's military taste, than can be effected by Polybius, and the most profound treatises on the art of war. Give the strong desire to be a soldier or a sailor, give the strong desire to be distinguished in his profession, and all the rest will necessarily follow. To gratify the passion, to obtain the object, which charms the imagination, labour will be easily endured, and difficulties speedily conquered. To excite, therefore, in the boy's mind, admiration for great actions, and a passionate enthusiastic desire to imitate them, should be the grand object of his early education. Show him prints and pictures of heroic actions.

When the author of this essay visited the Hôtel des Invalides at Paris in 1803, a fine boy of thirteen years, accompanied by his preceptor, came into the church. The expression of the boy's youthful countenance, and the admiration and awe with which he seemed to be inspired, induced the author to speak to him, and he pointed out to him the beautiful monument of Turenne. The preceptor said in a whisper,— "This is an excellent preparation for the impression, which "I hope to make." He led the boy to some pictures, which were hung round the church to commemorate heroic actions, showing one of them which represented a crowd sallying from a city, a cannoneer pointing a cannon directly against the gate out of which they were rushing, and an officer throwing himself on the cannon and tearing the match from the can-

noneer.—" There," said he to the boy, " There is your father! " 'twas thus that he sacrificed himself for his country."

If any instance of courage, fortitude, or presence of mind, occur either in books or in real life[h], let it be related at the

[h] While this was writing, two illustrations accidentally occurred, one in the newspapers of the day, the other in the life of Bertrand du Guesclin. The newspaper announces the taking of Monte Video, and gives the following account of the assault:

" The command of the assault was given to Brigadier-General Browne. On " the morning of the 3d of February, the troops advanced to the storm; consist- " ing of the light battalion of five companies under Lieutenant-Colonel Brown- " rigg; four companies of grenadiers under Major Campbell of the 40th; the " 38th regiment, under Lieutenant-Colonel Vassall, and the 40th, under Major " Dalrymple. They pushed forward with unloaded pieces, under the most de- " structive fire from the citadel, which took them in flank; and from several " heavy batteries of the town works in front; the whole being strictly ordered " to be decided by the bayonet.

" It was at this moment that the forlorn hope, commanded by Lieutenant " Matthew Everard of the 2d, or Queen's Regiment, advanced directly to the " breach. This gallant young officer, who is but just eighteen, had volunteered " this arduous duty, and was allowed, from about 100 of his countrymen (na- " tives of Ireland), to select 30. With this little band of heroes, he made his " ground good, and gained the defences of Monte Video. As he entered the " breach, his loss from the musketry of the enemy was severe—not less than " fifteen of his companions dropping around him before he got into the town. " With the scanty residue of his men, he however succeeded in driving the " enemy from the first and second batteries on the right of the breach; and " was enabled to proceed, by this almost unparallelled instance of gallantry " and resolution, to the north gate of the town, which he opened for the " British force advancing in that direction, driving the enemy from the " intermediate batteries in his way. During the whole of this desperate " achievement, Lieutenant Everard was totally unsupported by the troops " destined for the assault. The light battalion, who were thirty yards in his

moment, with the natural expression of esteem and approbation which it inspires. Young people are particularly attentive to the conversation, which they do not suspect to be in-

" rear, but who unfortunately missed the breach, did not enter it and join him, " till his success had been complete. From this small body of thirty, Lieute- " nant Everard's loss in killed and wounded was twenty-two! he himself " being the first man who entered the town."*

The next illustration is from the life of Bertrand du Guesclin; from which a passage is given as an example of the kind of anecdote, which would interest a military youth. (For the French, see the Appendix):—

" In the days of du Guesclin, it was the custom of the nobility frequently to " assemble together and give entertainments to the ladies. Several nobles and " knights of Brittany, including Rinaldo du Guesclin, the father of Bertrand, " published a tournament, to which were invited all the brave knights and " champions of France and England. Those of Brittany, unwilling to yield " the palm of magnificence to any, determined to appear in the most sumptu- " ous equipages.

" Du Guesclin saw the preparations for his father's equipment with anxious " pleasure, and looked forward with delight to the accompanying him to this " brilliant exhibition. But Rinaldo, before he set out for Rennes, forbade his " son to leave home, saying he was too young to appear in the lists with the " old and experienced warriors, who were to be there. Young Bertrand, dis- " satisfied with this order, resolved to evade it, left his father's house, and " went privately to Rennes.

" There he followed the crowd to the spot where the tournament was to be " performed, and he contemplated with envy and vexation the richly capa- " risoned horses, and the knights glittering with gold and jewels. The sound " of the trumpets, which animated the combatants and the acclamations of the " multitude, increased his enthusiasm. He pressed, squeezed, drove, pushed " on all sides to make his way towards the barrier. But his mean appearance " excited the contempt of those whom he displaced, and he was still thrust " back without respect or consideration. At last he obtained a place from " whence he could see the whole distinctly.

" After having been a spectator for some time, he perceived a relation of " his, a knight who was returning home fatigued, after having run two or

tended as a lesson for them. The reflections they hear on passing circumstances, or on the books that their parents and friends are reading for their own amusement, make a greater

" three courses. Du Guesclin left his place and followed the knight in haste " to the inn where he lodged, threw himself at his cousin's feet, and adjured " him, by the glory he had just acquired, to lend him his arms and his horse. " The knight, convinced of Bertrand's great emotion by the fire of his eyes, " and delighted to see such ardour and courage in so young a man, imme- " diately granted him all he asked; armed him with his own hands, and or- " dered him a fresh horse. None of the signal victories, which du Guesclin " obtained afterwards gave him such pleasure as this circumstance.

" He advanced towards the ground, the barrier flew open, and he challenged " the combat. One of the champions no sooner presented himself, than he " was conquered. Young du Guesclin ran against him with so much vio- " lence, that the knight was thrown from his horse. He returned to the " charge, and was again unhorsed; but this time he suffered more than the " first, for he was dangerously wounded. Du Guesclin again offered defi- " ance to all antagonists. Another knight presented himself; and another " knight was conquered. Even his father Rinaldo offered to run against him. " Bertrand knew him by his arms, and accepted the challenge; but when the " trumpet sounded the charge, instead of advancing to fight, he laid his lance " in the rest, and made a low obeisance.

" Every one was astonished at this action: some thought he was afraid of " Rinaldo, who passed for one of the bravest knights of that day: and some " that the unknown knight was tired with his two former courses. But he " soon resumed his career and his conquests. Many knights were overthrown " one after another; so that at last no one dared to renew the contest. Much " were his address and strength admired and wondered at; but more did they " wonder at his constant attention to keep his face concealed behind his " beaver. The elder du Guesclin saw by the exploits of Bertrand, that it was " not the fear of being vanquished, that had made the unknown knight decline " to combat with him, and he ardently wished to learn to whom he was in- " debted for such respectful attention? All the spectators felt the same cu- " riosity; but despairing of his being conquered, they despaired of learning " who he was.

impression upon children than all the *morals*, with which stories designed expressly for their edification usually conclude.

The taste for truth and for facts may easily be brought to succeed to the love of the extraordinary and the wonderful, in which the pupil's early childhood was indulged; and on his declining love for the marvellous may be grafted a taste for what is really sublime. From what is grand in fiction, it is easy to lead to what is great in history; and from the knights

" A Norman knight, whose skill and prowess had been acknowledged by all " Europe, had presented himself at this tilt more to recall the glory of his " former feats than to acquire fresh honours; and after having brought two or " three knights to the ground, he had retired to the farther end of the lists, " and was conversing with the ladies, like a man who had done enough. The " exploits of the young hero attracted his attention, and the ladies having re- " quested him to combat with the unknown knight, that they might learn his " name, he challenged him to the contest.

" Du Guesclin accepted the challenge. They set forward with incredible " swiftness; and the Norman knight executed the design he had formed of " taking off the helmet of the knight of Brittany. But *he*, provoked at being " thus discovered, seized his adversary with so much presence of mind and " strength, that he soon dragged him from his horse, and left him among the " vanquished.

" If the astonishment of the spectators was great at this exploit, what words " can paint that of his father? Rinaldo embraced his son in a transport of joy " and tenderness: and Bertrand, delighted with his father's applause, felt the " full value of his victory.

" He went to receive the prize, which had been allotted to the victor. " Then, followed by all the noblemen who had accompanied him, he carried " his prize to the knight, who had lent him his arms and his horse.

" This last action secured him the esteem of all who beheld it; and every " one saw with pleasure, that so much skill and courage were united to so " much generosity and gratitude."

of romance and chivalry, to the heroes of biography and of real life, the transition is not difficult. Hume says, that he once lent Plutarch's Lives to a lady fond of works of fiction, who read the book as an ancient romance with great avidity and satisfaction. No romance, indeed, can be more entertaining than Plutarch's Life of Alexander. Biography, ancient and modern, affords an inexhaustible source of instruction and amusement; and it will be easy for a parent to make such a selection from books in common use, as may recommend every excellence and virtue of a soldier. It is impossible to enumerate the volumes, through which anecdotes and knowledge of this kind may be scattered; but among others, Vertot's Knights of Malta[i], Voltaire's Life of Charles the Twelfth of Sweden, and *Le Dictionnaire Portatif des Vies des Hommes Illustres*; in which the lives of Bertrand du Guesclin, Turenne, and Marshal Saxe, are best worth reading. Many parts of Sully's Memoirs will also be found useful even to boys, for the noble characters of Henry the Fourth, of his friend and minister, will inspire a taste for virtue and heroism[k]. Without being like the Chevalier Masson, so ridiculously enthusiastic for the military reputation of Henry the Fourth, as to insist upon placing him in the lists of fame before Alexander, Hannibal, and Cæsar, in greatness and generosity of mind he may bear a parallel with any of these, and as the manners of his day have more resemblance to those of modern times, the account of his actions and sayings will be

[i] See in particular Vol. II. p. 127, for the History of Dieu Donné du Gazon and a Serpent.

[k] Thiebault, Souvenirs de Vingt Ans à Berlin. Tom. V.

more interesting and more applicable than the example of ancient heroes. Biography, beside the immediate entertainment and instruction it affords, is advantageous by creating an interest in general history. The reader is often more intent upon the fortunes of some favourite hero, than upon the fate of nations. Of this principle many modern writers have availed themselves for our advantage, and some to our cost; for, instead of a single life, the history of nations, and of ages, are hung to the names and adventures of individuals. The more a boy knows of the actions and characters of great men of his own or foreign countries, the more he will wish to learn of the transactions in which they were engaged, and of the times in which they lived. The history of his own country first, and of Europe next, should employ his attention. All small details should be neglected, and the great epochs, events, and characters, should be firmly fixed in the memory. By aiming at too much, by taking in too large a compass of universal history, and too many details of battles and of insulated facts and dates, the young student is fatigued and disgusted. It is better, at least for a military student, to concentrate his attention upon what will be of immediate and indispensable use. As the king of Prussia says in his excellent Instructions for the formation of his Civil and Military Academy:

"Properly speaking, the study of what is called modern "history ought to extend only from the time of Charles "the Fifth to the present time; a man who is to live in the "world, and mix with society, must not be ignorant of events, "which form a chain of connexion with the current affairs of "Europe."

Frederick required, that the historical professor at his academy should not merely read lectures on history, but at the end of each day's lesson should give half an hour to question his pupils on the principal points of the history which they were studying; by which means they would be taught to reflect and reason, and at the same time the facts would be fixed in their minds, not merely in a technical manner, but with the most rational associations: they would consequently recur to the memory in just and useful order. "Par exemple," says his majesty, "sur les differentes superstitions des peuples. " ' *Croyez vous que Curtius en sautant dans le trou qui s'étoit* " *formé à Rome le fit fermer? Vous voyez bien que cela n'arrive* " *pas de nos jours, ce qui doit bien vous faire penser que ce conte* " *n'est qu'une fable ancienne.*' Après l'histoire des Décies, le " maître à une occasion toute trouvée d'embraser le cœur de ses " élèves de cet ardent amour de la patrie, principe fécond en ac- " tions héroïques. S'il s'agit de Cæsar, ne peut il pas interroger " la jeunesse sur ce qu'elle pense de l'action de ce citoyen qui " opprima sa patrie? Est il question des Croisades? Cela " fournit un beau sujet pour declamer contre la superstition. " Leur raconte t'on le massacre de St. Barthelemy? On leur " inspire de l'horreur pour le fanatisme. Leur parle t'on d'un " Cincinnatus, d'un Scipion, d'un Paul Emile? On leur fait " sentir que la vertu de ces grands hommes a été la cause de " leurs belles actions, et que sans vertu il n'y a ni gloire ni " véritable grandeur. Ainsi l'histoire fournit des exemples " de tout. J'indique la méthode, mais je n'épuise pas la " matière."

The sort of instruction by conversation, which his Prussian

majesty so justly recommends, may be practised with much facility and effect by parents or private preceptors, previous to a boy's going to a public school or military academy. And this most useful primary education must again be referred to the mother, by whom so much may be done. Few ladies are in these days ignorant of the rudiments of history; and from ancient or modern history, a mother will often be able to point out interesting examples and entertaining anecdotes; and she may early contribute to form the reason, taste, and morals of her son, by conversing with him on the actions of the great and good, or the unprincipled and wicked men, with which history abounds. Notions of justice, sentiments of magnanimity, and in short, all moral ideas may be thus imperceptibly infused. From the simple but touching anecdote of Sir Philip Sidney and the dying Soldier, to the account of the heroic death of the same Sidney and of Russell, there may be found in the history of this country gradations of circumstances suited to the taste and capacities of boys from eight to twelve years old. As soon as a boy has some general knowledge of the history of England and France, parts of Froissart, of which we have now an excellent translation by Mr. Johnes, will interest him. The simple language and minute lively representations of this old chronicler are more likely to please young people than the fashionable style of modern historians. The martial and chivalrous spirit of the times in which Froissart wrote so entirely possess him, that he imparts a portion of the same enthusiasm to his reader: the perusal of this animated writer almost makes the reader think, that the business of the world is war; that there is no science but military science, and no virtue but martial courage. These are the prejudices, and this

the enthusiasm, with which a young soldier ought to be inspired.

The historical plays of Shakspear are often given to young people, to fix some of the characters and events of the English history in the mind; but frequently the language of this poet is difficult to a child, and it is best to postpone the reading of these plays, till the pleasure can be tasted without any abatement*. The less advantage must always be sacrificed to the greater; and it would be absurd and cruel to deprive a young man of the full pleasure of enjoying the works of our great poet, by urging him to study them for any inferior purpose. When he is old enough, or rather when he is sufficiently cultivated to understand them, the characters of Harry the Fifth, of Owen Glendower, Hotspur, Brutus, Arviragus, and Coriolanus cannot fail to touch the heart, and seize the imagination of a young soldier. He should be taken to the theatre to see representations of these and of every other heroic character.

Some of Dryden's imitations of Chaucer are well suited to a military youth, who will feel the charms of

"His long resounding march and energy divine."

But of all poets Homer is most capable of inspiring a martial taste. Nothing that has been written by the pen of man ever produced such strong effects upon the human mind as the Iliad—that poem, which the conqueror of the world kept in the precious box, that held the perfumes of the van-

quished Darius! Alexander acknowledged, that his reading the character of Achilles was the first circumstance, that roused his emulation; a similar declaration has been attributed to Charles the Twelfth of Sweden, and to other celebrated conquerors. Some modern writers have been pleased to call Achilles a mad butcher wading in carnage; but all our love for the arts of peace, and all our respect for that humane philosophy which proscribes war, cannot induce us to join in such brutal abuse, such unseemly degradation of the greatest military hero upon poetic record. The manners of ancient and modern times are so different, that there is no danger of a boy's imitating the ferocity of Achilles, though he may admire and emulate his undaunted courage, and his magnanimous choice of glory in preference to a throne with inglorious security. His answer to Ulysses (in the eighth book) is not only one of the finest pieces of oratory that ever was written, but it is replete with good sense. The hero is represented not as a blind enthusiast, but as a man weighing the value of life and domestic happiness against glory. By the remembrance of *the unprofitable toils* he had endured, and of the insults which had tarnished his honour, he is justly irritated and disgusted, and to the message of the humiliated king of kings he replies, that

——— "The unfruitful glories charm no more."

Afterwards, when his friend Patroclus is vanquished by Hector, the wonted enthusiasm of Achilles revives; and when the alternative is full in his view, either of death, to which he is doomed by the fates if he return to the war, or of disgrace if

he desert the memory of his friend, he at once forgets his anger against Agamemnon, and, eager to sacrifice his life, rushes to the battle. These heroic beauties in the character of Achilles should be pointed out to a young reader, and he should not be suffered to be carried away merely by the heat of the action in the Iliad, or by the flow of the poetry. The various modifications of courage in the different characters of Ajax, Sarpedon, Diomede, Antilochus, Hector, Agamemnon, Menelaus, and Idomeneus, are admirable. The character of Telemachus in the Odyssey is also beautiful, and a fine model for a young man. It is said, and perhaps with reason, that Homer loses much by all translation, even by Pope's; but for the pleasure of reading the Iliad and Odyssey in the original, it cannot be worth while for a military man to learn Greek: especially as the full poetic fire is preserved by Pope, though some of the simplicity of the thoughts and language may be lost, and for these he may consult Cowper's.

However ornamental and useful a knowledge of the learned languages may be in other professions, it is not materially useful to a soldier, nor is it rendered necessary to military gentlemen by the opinion of their equals, or the fashion of society. An officer may be distinguished in the army, may perform the duties of his profession, and may rise to the head of it, without understanding Greek, and without its being a reproach to him that he is ignorant of that language. Without being able to trace English words to their Greek roots, and without knowing any thing of the Greek accents, he may write and speak his own language with sufficient force, clear-

ness, and precision, for all the purposes of that active life, in which he must be continually engaged; his eloquence is not to be the learned, studied eloquence of the bar, the pulpit, or the senate; he is, on the spur of the occasion, to give his orders, or impart his sentiments to unlettered men, who understand only their mother tongue, and the universal language of the passions. Military eloquence depends not upon taste or study, but upon feeling, and presence of mind. "Follow "my white plume, soldiers; you will always find it in the road "to honour!" was more appropriate oratory from a general to his soldiers, than could have been learned from any of the harangues of Thucydides, Tacitus, or Livy. An officer who feels honourably, and thinks justly and decidedly, cannot be in want of clear, rapid, fluent language, though he may never have opened a Greek Grammar. Those who can speak well, may write well, for they have nothing to do but to represent their thoughts upon paper, in the order and in the words in which they occur; and this they will be more likely to do, if they be unincumbered with pedantic precepts. A successful soldier's dispatches, or a victorious seaman's letters to the Admiralty, will not be criticised by the generous publick, even if they should not be worded with classical purity. Besides, great men have always secretaries, and may have Greek scholars for secretaries if they please. The duke of Marlborough was ignorant of the learned languages; and no Englishman would find fault with Sir Edward Hawke's letter, announcing a great victory over the French, in the truly sailor style, "I gave them a good *drubbing*," though his German majesty did not understand the uncourtly phrase: nor would

any Briton object to the dispatch of another of our admirals, who announced the capture of the French fleet "*as per* "*margin.*"

Considering all these things, and calculating the expense of time and labour, which must be devoted to the acquisition of the learned languages, they should not be made a necessary part of the education of a military man. Instead of Greek and Latin, he should learn the rudiments of modern languages, of the sciences, and of the arts essential to his profession; he should acquire some knowledge of the literature of his own country, some taste for belles-lettres, which will enable him to pass his leisure hours happily, and may render his company and conversation agreeable to cultivated society of both sexes.

As to the actual value of the accomplishment, it might perhaps be more useful to a soldier to have learnt to write readily with either hand, than to be able to write Latin elegantly. Lord Nelson had, when a boy, practised writing with his left hand; he felt the advantage of the facility he had acquired in this habit, when he had the misfortune to lose his arm. When the king of Prussia was disabled by the gout in his right hand, he angrily asked one of the professors at his military academy, why the pupils were not taught to write with the left as well as with the right hand.

Before a young man mixes with companions of his own age, who have acquired the learned languages, and who have imbibed high ideas of the value of classical literature, he

should be prepared to form, with regard to himself, a just estimate of their importance: for he should not go to a public seminary with the notion, that any part of his education has been neglected, or that he is inferior in capacity to other boys, because he has not precisely their attainments. It is of consequence to explain to him the principles upon which his education has in this respect been conducted, to convince his understanding, and to strengthen his mind upon this subject; otherwise he might perhaps all his life feel regret, and false shame, instead of a just confidence in himself, and gratitude to his parents.

During the first eight or ten years of a boy's life, the rudiments of the knowledge that will be most useful to him, the foundation of his moral and professional habits and principles, may be secured by the easy methods, which we have suggested. This primary education may perhaps be best conducted at home by parents or private preceptors; but beyond this first period, private education must never be thought of for a soldier. Every thing forbids it. The very love of home, which he would acquire with domestic tastes, would become a source of unavailing regret. The necessity for resistance, and fortitude, the competition, the bodily and mental contests, which arise daily in public schools, force young men to exert themselves, and give them courage, and presence of mind among numbers and amidst the bustle of active life. Therefore, to public schools military pupils should undoubtedly be sent, as soon as they have been properly prepared at home.

Immediately previous to a pupil's leaving the parental care

to enter any military school or academy, pains should be taken to give him a full idea of the sort of life, which he is going to lead, and of the temptations to which he will be exposed. Any nice ideas of morality, which he has acquired, will probably be assailed by the ridicule of his companions; therefore his preceptors and friends should not insist upon points that are not essential: but by the main principles of morality he should be prepared to abide sturdily, against ridicule, persuasion, and example. He should be prepared, not to confute or lecture his companions, but with cool, civil, and military courage to maintain his ground if attacked, and to pursue his own course steadily, regardless of the clamours of the great or little mob. He should ascend the hill to seize his prize, without listening to the abusive voices, that perpetually dissuade him from his enterprise. Against the habits of gaming, and we fear we must add drinking, he should be specially cautioned before he enters any public seminary. A military life exposes a young man to many temptations to indulge such tastes; it is therefore of the utmost consequence, to form early the habit of resisting opportunity and example: a habit which will be the security of his health, his fortune, his happiness, and perhaps his honour.

As a young officer will early mix with varieties of dissipated company, his religious principles should not trust for their defence to any of those outworks, which wit can demolish; he should not be early taught to be scrupulous or strict in the observance of trifling forms, his important duties and his belief in the essential tenets of his religion should not rest upon these slight foundations, lest, if they be overthrown,

the whole superstructure should fall. When his young companions perceive, that he is not precise or punctilious, but sincere and firm in his belief; when they see that he avoids all controversy with others, and considers all interference with his own religious sentiments, whether by ridicule or remonstrance, as an infringement of his rights and of his independence; he will not only be left unmolested in his tenets, but he will command general respect. It is of the utmost importance, that the early religious impressions made on the mind of a soldier should not be of a gloomy or dispiriting sort; they should be connected with hope, not with fear, or they will tend to make him cowardly instead of brave. Those, who believe that they are secure of happiness hereafter, if to the best of their power they live and die doing their duty, will certainly meet danger, and if necessary, death, with more courage, than they can ever do, who are oppressed and intimidated by superstitious doubts and horrours, terrours which degrade man, and which are inconsistent with all ideas of the goodness and beneficence of God. It is vain, however, to reason with persons against such apprehensions after a certain time of life; the first impressions of this nature made on the imagination during childhood are seldom effaced. Parents therefore should be particularly careful on this important subject; with them is the power, and with them must be the responsibility. The evil or the good is done effectually, or irreparably perhaps, before the child is eight or ten years old. After that age, preceptors can seldom counteract the first associations without more care and leisure, and more study of the individual mind, than can be expected from any masters of a public school, who have vast numbers under their charge,

and who can act only by general rules. Therefore, every pupil should be carefully prepared in his religious, moral, and literary education, before he is sent to a public seminary, otherwise his subsequent education may prove inadequate to supply his deficiencies. The observation cannot be too often repeated, that the vast establishments of the central schools in France have failed from the want of primary schools, or preparatory domestic education. Many English masters complain of similar neglect on the part of parents, who send boys to them utterly unprepared for the course of instruction which they are to pursue. It is impossible, they observe, that children should learn two sets of things at the same time, what they ought to have learned at home, and what they are to be taught at school. Every step is obstructed for want of that by which it should have been preceded; the children are fatigued and discouraged, the labour, and vexation, to the masters, are immense and fruitless.

Even at the hazard of being thought tedious or trivial, it was necessary to dwell particularly upon the importance of *primary education*, and upon the means by which it may in every well-regulated, or in any well-conducted initiatory school, be most easily accomplished.

MILITARY EDUCATION.

PUBLIC education should continue and complete what private instruction has prepared. If the pupil be properly taught at home, there will be nothing to be unlearned; there will not be any deficiencies to be supplied, when he goes to a well-conducted public seminary. There should be no incompatibility, no opposition between the habits and ideas which he has acquired and those which he is now to practise.

The same principles, which guided a judicious parent with respect to the diet, amusements, exercises, and studies of a son destined for the military profession, will necessarily direct a well-governed military or naval academy. On these subjects, therefore, what has been suggested in the preceding section must be recapitulated, extending the same principles on a larger scale, applying them with stronger powers, illustrating them by more impressive examples, and following their consequences in active life through the wide compass and complicated relations of social and military duties.

At a military school, the diet of the young soldiers should be such as will strengthen their bodies without injuring their minds. All disposition to epicurism, whether real or affected, should be discountenanced by ridicule. Epicurism is unworthy of a soldier, not only as being an effeminate, but a selfish vice. It is encouraged by the fashion of the times. It

should therefore be combated by the only power, which can be successfully opposed to fashion. Can it be believed, that a soldier, a general, at the head of an army, in the middle of a campaign, should send his aid-de-camp from the Crimea to Petersburgh for a tureen of sterlet soup? This epicurean barbarian was Potemkin[m]. Young officers should be brought up to take a noble pride in sacrificing their *luxuries, and comforts*, to the higher pleasures of generosity, of self-approbation, to the sense of doing their duty, of supporting the character of their profession, and the honour of their country. These observations apply to all military schools and academies, whether for the sons of the higher or the lower classes of society: but to these general remarks it may be useful to add, that the diet and manner of life, to which young men are accustomed at academies, should be, as they usually are, adapted to what they are likely to meet with in their respective ranks and stations when they enter the world. Prince Henry of Prussia, a man not inferior in abilities to his renowned brother, said to one of the professors of the military school which Frederick had just formed, "This establishment is very well imagined, "and very grand; but the young men are brought up in too "much ease and comfort. Your academy should be open "only to the sons of the rich; yet often the sons of those, "who are not born to wealth, are sent to you: when they "leave you, they will be sub-lieutenants or lieutenants for "thirty years perhaps; they will be obliged to submit to con-"tinual privations, and they will be miserable from the re-

[m] Tooke's Life of Catherine II. Vol. III.

" collection of that affluence, to which they were accustomed " at the academy."

Prince Henry's prophecies were accomplished. After the death of Frederick, this institution fell into decay. The remote cause, perhaps, of the recent disasters in Prussia.

In all the British military academies, great care should be taken to encourage temperance, particularly in drinking. If possible, the national notions of *conviviality*, and patriotism, should be extended beyond the ideas of circulating the bottle, and drinking bumper-toasts with three times three. Vigilance on the part of masters of academies, to preserve their pupils from the opportunities and means of acquiring habits of intemperance, will not alone be sufficient: no external restrictions or prohibitions can reach the mind. They will rather increase the desire for what is forbidden, unless the understanding be convinced, and the vicious taste be counteracted by reason, shame, and better example. The character of a drunkard should be held up to their detestation. We need not intoxicate Helotes to show our youth the deformity of this vice; when among those of the highest birth, and most distinguished talents, its willing slaves are often seen exposing themselves publicly in every circumstance of disgusting degradation. To a military man, an argument immediately applicable to his profession should be used against intemperance: it is incompatible with any office of trust, or military command, in which secrecy is required. A venerable French general, who commanded a body of emigrants during our last

war in Flanders, said in confidence to an Englishman[a], "Nothing was wanting but prudence and secrecy: We were "conquered by *punch*."

It is also said, that the Russians were twice defeated in Switzerland, by the mere drunkenness and consequent want of secrecy of their leaders.

A young commanding officer in the service of the late king of Prussia was so much shocked, at finding that he had betrayed a political secret, while he was intoxicated, that he made a resolution against drinking wine, which he scrupulously kept during the remainder of his life. This is, however, a singular instance; for against a man's habits his resolutions are seldom of much avail. Young men should be convinced of this, and should be inspired with the desire to guard themselves from bad habits, instead of employing their ingenuity to ridicule the precepts, or evade the restrictions of their preceptors.

As to *exercises and amusements* for the pupils in a military academy, it is scarcely necessary to say, they should all be

[a] When this page was just written, the newspapers of the day announced, that an English colonel of militia was sentenced by a court-martial to be cashiered for having been drunk on duty. His majesty expressed his regret at being obliged to dismiss from his service an officer, to whose character so many general officers had borne testimony; but he said, that under all the circumstances of the case, it was not in his power to pay attention to the recommendation of the court; and that he was reluctantly obliged to confirm the sentence.

This is the true way to preserve discipline in the army.

calculated to promote and sustain manly dispositions. The judicious Sully recommends, in the strongest manner, to military youth, those sports and exercises, which form a graceful carriage, and give strength to the limbs. " I was," says he, " always of the same opinion as Henry IV concerning these " exercises. He often asserted, that they were the most solid " foundation, not only of discipline and other military vir- " tues, but also of those noble sentiments, and that elevation " of mind, which give one nation preeminence over every " other.

" I used to be present at them myself, when I could steal " a moment from business, both because I had a taste for such " amusements, and because I thought my presence would " excite a laudable emulation among the youth."

The example of Sully is worthy of imitation, and it would be advantageous, if among our nobility and gentry it were to become the fashion, to attend from time to time the public exercises of our military youth.

A military school should have annual competitions and prizes, for foot-races, leaping, wrestling, fencing, and firing at a target; for trials of fortitude, as well as of skill and exertion. For instance, the candidates for prizes might submit to some of the ordeals of the American Indians, previous to their admission into the select body of national warriors. Though the prizes need not be absolutely wreaths of oak or parsley, yet whatever they are, they should be more honorary than lucrative. The victors should be rewarded also with the ap-

plause of the publick, the countenance of the great, and sometimes perhaps with the patronage of government.

If exhibitions of these military games were made in great public theatres, and if the prizes were conferred by a royal or noble, or by some fair and fashionable hand, there can be little doubt but they would tend more than all the precepts of masters to produce that ardour and ambition which constitute the true military character.

All sports, without exception, that promote strength and agility of body, should be encouraged in our military schools; for instance, archery whenever circumstances permit, swimming, hunting, and shooting. Hunting, to which shooting is, properly speaking, subordinate, has ever been considered as an image of war. Xenophon's beautiful romance, which has already been recommended to the perusal of young soldiers, can scarcely be read without inspiring somewhat of that enthusiasm, with which the sports of Cyrus are described: of these hunting is the chief. The universal fondness for field sports, shown by all healthy boys, may afford the masters of military academies great power of rewarding, or punishing. Wherever a master can propose as a reward a day's hunting, he may be sure of obtaining strenuous exertions of industry. How far this may be practicable must be determined by situation: but surely noblemen or gentlemen in the neighbourhood of military schools would facilitate the means of executing such a plan. While all manly sports and pastimes should be allowed, all cruel and brutal diversions should be prohibited. A taste for sanguinary sights and shows has

ever been the characteristic of weak and cowardly dispositions, and of the degeneracy of nations. Merely being accustomed to the sight of blood, and wounds, and death, may render human beings callous, or may give them a ferocious temper, but it has no necessary tendency to make them brave: where there is no personal hazard, no intrepidity can be shown. To be passive spectators of those contests, in which either men or animals tear each other to pieces, cannot surely inspire courage, or any one generous or manly sentiment.—Cock-fighting, and bull-baiting, are unworthy of British youth, and can never raise the martial spirit of a nation.

It is strange, that a large proportion of such officers of the British army* as have not been educated at military academies, have never regularly learned to ride, to fence, or to use the broadsword; yet surely no exercises are more congenial to our youth, or more easy to be learned at public schools. It would be particularly advantageous to make fencing a part of an officer's education; it might again revive the custom among gentlemen of fighting duels with swords instead of pistols: a custom, which would at least diminish the number of duellists by confining them to a certain class in society. Gentlemen would then be in some measure protected from the insolence of uneducated temerity, and every illbred upstart would not find himself upon a footing with his superior, because he can fire a pistol, or dares to stand a shot. If any distinction of ranks is to be supported, if any idea of subordination is to be maintained in a country, and what nation can exist without

* Perhaps it is otherwise at present.

these? education must mark the boundaries, and maintain the privileges of the different orders. The honour and the life of an officer or a senator, and that of a mere idle man of the town, ought not to be put on the same level, nor should their differences be adjusted by one and the same appeal to the hazard of the trigger. How far duels are just or necessary is a separate question, to be considered hereafter, but by no means involved in the present discussion. It is here asserted only, that, if duels must be, it is better that they should be fought with swords than with pistols; in short, that it is better for gentlemen to trust their honour to skill than to chance. For these reasons it is desirable, that the art of fencing should again become fashionable; and as a step towards making it so, it should form a part of regular education.

Among exercises fit to be introduced in military academies, the practice of the military pace should be mentioned. The Roman soldier was accustomed to a particular gait, which he was enabled by habit to continue during many hours successively. Surely, when modern warfare depends so much upon the rapidity of movement, part of that time which is now spent in polishing arms and accoutrements might be employed in military marches! The mere mechanical drill of a private soldier should certainly be well known and practised by every officer; but when once a young man is expert at the military manual and ordinary manœuvres, it is waste of time to keep him on parade longer than is necessary to enforce regular attendance. The strictest discipline should be observed to maintain essentially useful habits, whether of

body or mind; but it is folly to waste power, or display severity, merely to enforce petty observances of etiquette, or to produce a trifling superiority of dexterity. To make soldiers useful as soon, and as long as possible to the state, should be the object of all rational discipline.

Might not boys of fourteen or fifteen be embodied under prudent officers of invalides in garrison duty? Actual service is something different from mere exercise; and there is always benefit in enuring youth to their duty by degrees, instead of forcing them at once from the mock soldiership of the schools to the real duties of the profession. Young soldiers might, at all events, be taught many things, which they would find essentially useful to them, though they are not in the usual course of instruction at military academies. They should, for instance, learn as much of surgery as might enable them to dress a wound, or to set a limb. It has been recommended, in the early part of the military pupil's education, that he should be taught the use of carpenter's tools, and a practical knowledge of mechanics, that he may be able, on an emergency, to execute his own designs without waiting for workmen. A soldier, who can mend his own firelock, or even shoe his own horse, or mend the harness of an artillery waggon, may in certain circumstances have much advantage over a fine gentleman, or over the most manly officer, who has not the use of his hands as well as of his head.

Young soldiers in their hours of recreation might, after the example of uncle Toby, amuse themselves with making

fortifications. A piece of ground adjacent to their academy might be converted to this use. Conceive twenty or thirty boys, with their spades and pickaxes, digging ditches, facing the scarps, cutting the embrasures, &c. then divided into two parties to assail and defend the place; one providing for the continual repairs of demolished works; the other, with generals and officers and engineers, making regular approaches, and conducting all the business of a siege. Can it be doubted that this would be a favourite amusement to youth, and that from practical amusements of this kind they would derive a better notion of the reality, than lines and angles beautifully shaded with red, blue, and green, can ever convey to their minds? Young soldiers should be instructed in the methods of making pumps, sinking wells, and raising bridges. They should learn the art of mining and quarrying. These would be desirable acquisitions to any young men, but to those destined for the army and navy, they would be of incalculable advantage. But to teach them, it will not be enough to lead the pupils forth from school, accompanied by masters and tutors, to look at workmen; they should be allowed, as amusement, to work themselves; and they would follow such pursuits with eagerness and delight. Different tastes would lead to different arts, and the watchful tutor might gently incline them to those most immediately associated with their future professions.

Among amusements proper for military youth, there is one, which, though of a sedentary nature, should be admitted as an accomplishment suited to the life and feelings of a

soldier[1]—Music. The Greeks made it an essential part of education. We are not well informed of the reasons, which raised this art so high in their estimation; it is probable, that the Grecian oratory, civil and military, depended not only upon the words and sentiments, but upon a measured cadence or rhythm, which added the charm of music to eloquence. So early as the days of Homer this idea was prevalent. Music was the solace of Achilles, who calmed his rage, and soothed his sorrows with the lyre. Beside the amusement, which it affords to a soldier, it is in modern days a ready means of introduction to good company, in every country in Europe. Whether it really civilize the human heart, is a question foreign to the present purpose; undoubtedly it is likely to polish the manners, from the intercourse which it usually produces with the well-educated classes of female society. To this it may be objected, that it leads to the wretched company of fiddlers and dilettanti; but the unstable life of a soldier is not much obvious to this danger: these servants of the publick seek for richer patrons, and more powerful protection, than the officers of marching regiments.

Chess, though a sedentary game, has been a favourite with men of military renown. Billiards might be objectionable, as they may lead to gaming: young men *will* learn to play at billiards, and perhaps it is therefore better, that they

[1] This recommendation of music is given with hesitation, as it is against the opinion of a most judicious officer, who has added great learning and an extensive knowledge of service to a profound study of the military profession.

should begin to enjoy the amusement in good company; they may thus learn to take pleasure in this exercise of address, without acquiring pernicious tastes. It should not, however, be disguised, that billiards is one of the most fascinating and dangerous games, to which young men can be habituated, if it once become an object of lucrative competition. At Valenciennes every second house in the great square had "*Billiards*" inscribed on it.

All games of chance should be prohibited; and in this case, as in every other, the understanding should be appealed to as the best guide for the conduct, even in youth. The views of the pupils should be extended beyond the boyish notion of resistance to school restraints: they should be taught to think on these subjects as men, not as boys. They should be led to consider what will be for their own advantage, when they enter the world: when they are to become their own governors, and to be responsible with their fortunes and their characters for their own conduct. Examples of men, who have been ruined by a taste for play should be pointed out to them; it should further be observed, that a gentleman of monied or of landed property runs the chance of losing only his fortune; but an officer, by gambling, may lose not only his fortune, but his honour. This subject has been dwelt upon particularly in speaking both of the private and public education of military men, because gaming is the common vice of soldiers. They see how much chance seems to govern military success; they look forward with less certainty than others to remote enjoyments; the present moment is of more value in the midst of danger than it is in security, and to fill it with

the greatest possible portion of enjoyment, is the general wish; besides, in many situations, young inexperienced and illiterate officers have scarcely any other means of amusement than gambling. The course of their lives runs successively from tiresome rest to eager activity; they are used to strong stimulus, and when they are not in active service play supplies the readiest succedaneum for higher objects of interesting pursuit. The early habit of thinking it disgraceful and dangerous to game will be the best preservative; and the opinion of a young man's companions will have more weight with him than the precepts of masters. It is by means of their influence over *public opinion*, that the legislators of little, as well as of great commonwealths, must form the morals and manners. Public education commands the great powers of emulation and sympathy: by these what a number of virtues may be encouraged! In military academies the young men of irreproachable conduct, and of superior industry and talents, should be invested with the honorary charge of instructing others. This will teach subordination, and inspire ambition. Those who command should be responsible for those under their care, and for all their own orders. By these means young men may early be initiated both in the arts of command, and in the habits of obedience, as the Persian youths in the Cyropædia were taught the principles of justice, by being constituted judges of each other, and by being subject to have their judgments revised. Masters, however, must keep a watchful eye over these little commanders, lest they should become tyrants.

The rewards and punishments in a military school should

never be of a pecuniary nature. Honour should be the great reward; and disgrace, or the fear of disgrace, the only punishment. In a commercial nation like this, it is peculiarly necessary to guard against that mercenary spirit, which is incompatible with the generous martial character. When every thing is reduced to a monied rate, honorary distinctions lose their value and power over the human mind; and, instead of noble enthusiasm in the cause of virtue and freedom, a calculating, selfish temper prevails. The people are debased and enslaved; mercenary troops fight their battles without the ardour of freemen, and at last a nation, incapable of defending even its darling wealth, falls an easy and inevitable prey to the bold invader. To prevent such a catastrophe, a commercial country should take every possible means of inspiring the youth, who are to form their armies and navies, with a love of honour. The human mind seeks only for distinction; and if a sprig of parsley or an oak leaf be a distinction confirmed in value by public opinion, it will create emulation more powerfully than any sensual or mercenary reward. Courage should be exalted and rendered permanent, by connecting it with every generous and virtuous sentiment. As a foreign writer, in contrasting the characters of Boufflers and Villars, observes, "Our country may be "saved by courage, but it must be supported by virtue." Every means, consistent with the institutions and general discipline of an academy, should be taken to inspire boys with this honourable enthusiasm. The heroic actions of the soldiers and seamen; every instance of bravery and virtue in any rank of life, should be held up to the admiration of youth. They should celebrate great victories, and commemorate, by

festivals, those days which our national heroes have rendered glorious to their country.

As to studies which should be pursued in military seminaries, what has been suggested in the preceding chapter need not be repeated. The advantage of learning to draw plans, and to sketch military views of a country, is also obvious. It is unnecessary to expatiate upon the necessity of acquiring a general knowledge of geography, or on the folly of loading the memory with details fit only for a Gazetteer, or a road book. On this subject nothing can be added to what has been said by Sterne: he has, with a happy mixture of humour and sound sense, pointed out what general knowledge of geography is useful, and what minute details are absurd.

" As for geography, Trim (said my uncle Toby), 'tis of " absolute use to a soldier; he must be acquainted intimately " with every country and its boundaries, where his profession " carries him; he should know every town and city, and " village and hamlet, with the canals, the roads, and hollow " ways which lead up to them; there is not a river or rivulet " he passes, Trim, but he should be able at first sight to tell " thee what is its name; in what mountains it takes its rise, " what is its course, how far it is navigable, where fordable, " where not; he should know the fertility of every valley, as " well as the hind who ploughs it: and be able to describe, " or, if it is required, to give thee an exact map of all the " plains and defiles, the forts, the acclivities, the woods, and " morasses, through and by which his army is to march; he " should know their produce, their plants, their minerals,

" their waters, their animals, their seasons, their climates, their " heats and cold, their inhabitants, their customs, their lan- " guage, their policy, and even their religion.

" Is it else to be conceived, corporal (continued my " uncle Toby, rising up in his sentry-box as he began to warm " in this part of his discourse), how Marlborough could have " marched his army from the banks of the Maes to Belburg; " from Belburg to Kerpenord, (here the corporal could sit " no longer); from Kerpenord, Trim, to Kalsaken; from Kal- " saken to Newdorf; from Newdorf to Landenbourg; from " Landenbourg to Mildenheim; from Mildenheim to Elchin- " gen; from Elchingen to Gingen; from Gingen to Balmer- " choffen; from Balmerchoffen to Skellenbourg, where he " broke in upon the enemy's works, forced his passage over " the *Danube;* crossed the *Lech*, pushed on his troops into " the heart of the empire, marching at the head of them " through Friburg, Hokenwert, and Schonwell, to the plains of " Blenheim and Hochstet. Great as he was, corporal, he " could not have advanced a step, or made one single day's " march, without the aid of geography."

It would be impertinent and pedantic to attempt here to lay down a course of study, or to give a list of books necessary or useful in military academies. These are well known, and there can be no danger, that technical instruction should be omitted in the several branches of science, which it is the peculiar business of certain masters and professors to teach. In fact, there is more danger that too much should be attempted of this sort than too little; it sometimes happens, that

the more masters try to cram into the head, the less remains there; and that in the endeavour to impress on the memory all the detail, and all the formulas of arts and sciences, the grand and simple principles are taken for granted, or never clearly understood. Officers of the army and navy, who have seen service, deplore or ridicule the useless course of theoretic preparatory education, which is sometimes given to young soldiers and sailors. A distinguished admiral in the British navy has been heard to declare, that all he had been taught of navigation before he went to sea was of no manner of use to him, but on the contrary, *just so much out of his way;* for that when he first went on deck, he thought he knew every thing, and it was some time before he could be convinced, that he knew nothing. In the same spirit a celebrated general replied to some one, who asked him to describe the nature of a battle,— "If I cannot tell you what it is like, I am sure I can tell you "what it is not. *It is not like a review.*"

The folly of attempting to teach naval youths practical navigation at academies, is deprecated by all who have had experience in the sea service. The practice is totally different from the theory that is taught at schools, and the knowledge even that the pupils possess on these subjects can be of no service to them when they first go to sea; there is always an interval between that and the period when they can possibly want it, which interval would be fully sufficient for the acquisition with those, who are grounded in the sciences of geometry and trigonometry. Many a little Jack and Paddy, who knew nothing even of geometry and trigonometry, and who could hardly add 4 to 4, have been known to work a day's

work, after being eighteen months at sea, as correctly as possible. This is not said to encourage preceptors in neglecting to ground their pupils well in trigonometry and geometry, but to show how the pressure of necessity forces the mind to learn, and to point out how quickly that knowledge is acquired, for which there is immediate demand and employment.

Instead of teaching navigation before it can be useful, and in circumstances where it cannot be well learned, it would be wise to teach those parts of a thorough seaman's knowledge, of which the rudiments may be effectually and permanently instilled at school. It is astonishing that people who pass their lives in a ship should often be totally ignorant of her construction, and of the most common names of her parts: yet so it is. A large bet has been offered by a seaman on this assertion, that, take any thirty officers in the navy, promiscuously, out of the 4350 of which it consists, not more than one should know the names of the parts of a vessel. Now it would not be difficult to instruct pupils in ship-building. This must be taught by actual work, not by pulling to pieces and replacing pretty painted models. Let the boys, under the superintendence of a shipwright master, frame and erect a ship of three or four yards long; let them saw their own timber, and forge their own bolts: let her be finished *secundum artem*, and the joyful huzzas of the little workmen would reward the successful completion of the vessel.

When the taste for the useful parts of a seaman's knowledge is thus acquired, and the general outlines impressed on

the mind, young sailors would necessarily improve when living on board a ship, and when on shore in the king's dock-yards, where they would recognise their former models on a magnificent scale.

A sailor's education need not be separated from a soldier's; they should both be taught at the same schools: and though the soldier's amusement might not be directed to making transoms or puttocks, or that of the sailor need not be the making of hornworks and gorges, yet each would obtain a general and useful acquaintance with the knowledge of both professions.

It cannot be reasonably supposed, that the observations that have here been made, on the insufficiency of the present modes of instruction for military pupils, are made to depreciate military academies; on the contrary, they are most strenuously recommended, as the only certain means of supplying our armies and navies with good officers; but it is wished to enlarge the views of those who conduct them, and to point out, that it is possible they might be improved.

How far it may be practicable to introduce methods of cultivating the inventive faculty among a number of pupils, it is not easy to determine; but it is certain, that by private assistants much might be effected to stimulate the minds of youth, and to induce them to employ their own powers upon the subjects, in which they are instructed. At great classical schools, private tuition is usually superadded; why may not this be practised in military academies?

Reading the lives of heroes inflames the mind with generous emulation; those who have distinguished themselves by *military invention*, should be particularly pointed out for imitation. For instance, when a boy is reading the Life of Chabrias in Cornelius Nepos, he should be led to observe, that for even a slight invention in the art of war statues were erected to the memory of this general. The statues of Chabrias represent him kneeling on one knee; these commemorate a victory which he obtained, by having taught his soldiers to receive the impulse of the enemy in that posture. With a similar spirit great honours were paid to Alexander for having invented silent signals for decampment, instead of the sound of trumpets[q]. Indeed, invention has always been the characteristic of distinguished commanders; and in every system of military education, it should be sedulously encouraged.

In reading history the attention of students should be

[q] Machiavel, in speaking of the necessity of invention to a great general, notices these two instances; but, by mistake, he attributes both to Alexander.

"No man," says Machiavel, "ever made a figure in his profession without "*invention*; if invention is advantageous in other arts, in the art of war it confers "peculiar honour; and every invention, however trifling, is celebrated by an- "cient writers. For instance, Alexander the Great is praised for having "made the signal for decamping secretly, by putting a helmet upon a lance "instead of sounding a trumpet: and also for having ordered his soldiers to "receive the enemy kneeling on the left knee, that they might bear the im- "petuosity of attack with more intrepidity; by which stratagem having ob- "tained a victory, all the statues, that were afterwards erected to him, repre- "sented him in this attitude, as a tribute of public applause."

Machiavelli Arte della Guerra, page 319. See Appendix for the original.

turned to such parts of the narrative as relate to their future professions. Instead of turning the attention of a military student, who reads the life of Mahomet, to the establishment of the æra called the Hegira, point out to him the resource of that conqueror when he lost his standard: he instantly cut off the tail of a horse, and fixing it on the point of a spear, rallied his men round this new ensign, and recovered the day.

The martial stratagems of Polyænus (of which there has been a late translation) may be recommended to the more advanced pupil: as style is not the object in such a work, it may safely be employed where the original cannot be understood.

It is observable, that, since the discovery of gunpowder, few striking inventions have been made in the art of war. The works at Malta and at Gibraltar are exceptions. In the American war, indeed, a singular instance of ingenuity was displayed by general Montgomery; he threw up field works of snow, which froze so hard in one night, as to present an impregnable barrier against the assailants.

By hearing the inventions of others applauded, youth may be excited to the exercise of their own ingenuity; and may be inspired with the hope of doing something new and great. When a number of young engineers are thus educated, with the desire of making improvements in their profession, the prejudice against novelty will be dissipated, and with it that timidity, which prevents men of talents from hazarding their

professional reputation by new contrivances. Mere men of business, or men of the world, who frequently obtain the direction of military affairs, inculcate the idea, that technical knowledge is sufficient. By these cunning or cowardly arts, even the invention of gunpowder, or the introduction of cannon, might have been resisted or ridiculed. How difficult it is to introduce the slightest improvements into the routine of the naval or military service, can be fully known only to those by whom it has been attempted. How long was it before the obvious improvement of applying locks to cannon was adopted by the British navy! It is the absolute duty of every honest man, and every real patriot who is employed in educating the rising generation of engineers, and of naval and military officers, to counteract, as much as possible, this affected, interested, or mistaken contempt of science and ingenuity. It is their duty, to excite British youth to excel in arts as well as arms; in science as well as valour. Preceptors should assert, and in the most energetic manner demonstrate to their pupils, the superiority which courage derives from the assistance of knowledge and of a cultivated mind.

The soldier who cut the cords of the enemy's battering engine[r], showed heroic courage: but the general, who foresaw the panic which would seize his army, at an eclipse of the sun, secured a victory by previously explaining the nature of the appearance which was to happen.

Instead of making it the ultimatum of a young man's am-

[r] Tacitus.

bition to know what is taught in the schools, instead of insisting upon it as an article of faith, that nothing can be learnt but what is contained in certain books, or prescribed by certain regulations, a wise preceptor would frankly say,— "So far have we gone, but no farther. Pass beyond us, and "we shall rejoice. This is the age of invention in the art of "war, as in all other arts and sciences. Distinguish yourself "by your talents. Mere bravery can be had for a shilling "a day. The difference between a common soldier and a "great general depends on the different cultivation of their "understanding, on the power of foreseeing and combining, "or of applying knowledge in the moment of danger and "confusion."

This candid mode of proceeding would be not only the most advantageous to pupils, but the most politic for preceptors. It has been a reproach against academies for the fine arts, that they have seldom produced great artists; promising pupils they boast of in abundance, and these all learn a technical facility; they do according to rule all that the academy can teach; but they seldom learn to exert their own faculties. The noble daring of invention is fettered, and genius seldom issues from their schools. It is surely possible, to take off this reproach from academies, or at least to prevent its being attached to military seminaries. This object has not been thought beneath the attention of royalty. When the military academy at Berlin was first established, and during that period when it produced pupils distinguished for talents, it was under the immediate inspection of Frederick the Great. One of the professors of this academy gives the

following account of the king's care and attention to the progress and interests of the pupils:

"Whenever the king came to Berlin, he sent for me, and "he always began the conversation by asking how his aca- "demy went on. This subject he usually discussed very "seriously and in detail. I was obliged to name all the "scholars, and to give him an account of the most minute "circumstances; he desired to know which of those young "people made the greatest progress, who applied to study "with most ardour, who showed symptoms of the greatest "ability and invention. I was called upon to describe to "him the sort of talents and understanding that appeared in "each of the pupils. All this was not in the king a vain af- "fectation, or a false show of zeal; he paid the greatest at- "tention to the accounts I gave him of the pupils at the "military academy. And I have observed, that he took care "afterwards to advance those in the army, of whom I spoke "the most advantageously[a]."

However grating it may be to the English ear, and however unpopular from an English writer, it must be observed, that it is the duty of every real patriot, to profit even by the example of successful enemies. It must be the wish of humane and philosophic minds, to cultivate the arts of peace rather than those of war; but this is not always left to the choice either of individuals or of states. Since England has a military nation, a nation military *en masse* to contend with,

[a] Thiebault Souvenirs de Frederic le Grand. See Appendix for the original.

she must herself become military, as far as it is necessary for self-preservation and independence. She must keep pace with her active, ingenious, and enthusiastic adversaries, in all their improvements in the art of war; and more especially in military education.

Whoever will or can look with an unprejudiced eye into the works lately published by French professors[t], and men of science, on public instruction, must perceive, that the French are intent upon forming their youth to excel in military life. To this point all the efforts of that nation are directed. To use one of their own figurative expressions, they have enlisted all the arts and sciences under the banners of war. What is more alarming than any thing which they have already done, they seem continually intent upon doing more. Supposing that our rivals were at this instant far behind us in acquirements and knowledge, yet the single circumstance of their being ardent to advance should make us consider them as dangerous antagonists; should alarm our prudence, and rouse our emulation.

Of l'Ecole Polytechnique[u], the school in which the engi-

[t] M. de Prony, la Croix, la Grange, Andreossi, &c. The Memoirs of les Ecoles Normales, and Memoirs of the French Institute.

[u] The following is a note, which one of the French directors gave to the author in the year 1803, when he visited L'Ecole Polytechnique:

"From the commencement of the institution to the present time, that is to "say, in the course of nine years, about 1300 pupils have been admitted, "without counting about a hundred *supernumeraries*, who have been al- "lowed to have the advantage of being present at the lessons of the school:

neers of France, and the youth destined for military and naval professions are educated, the publick has had such full accounts, that it would be needless to repeat the detail. But it may be useful to observe, that, independently of all that is taught in that institution, parents are anxious that their sons should obtain admittance into the academy, because every member of it, who does not forfeit his place by ill conduct, is certain to be employed and to be brought forward on his entrance into life. But admittance into l'Ecole Polytechnique is not to be obtained by favour, not even by the highest interest or recommendations. It is to be obtained by merit alone. The members are selected from the provincial and preparatory schools, where the pupils undergo yearly a strict examination. The competition is great and public; and it is scarcely possible that any youth should obtain the wished-for entrance into l'Ecole Polytechnique without superior diligence, talents, and knowledge.

A similar establishment might, without great expense, be created in this country. One great central college might be patronized by government; entrance into which should be

" but this is a favour, which cannot now be obtained without great difficulty. " Of the 1300 regular pupils, above two thirds have been employed in the " different public services for which this school prepares them; that is to say, " the military service, civil and military, naval and geographical engineer- " ing, ship-building, and surveying of mines. The rest of the pupils have " become public professors, artists, or master-manufacturers, or merchants. " Others, the sons of persons of independent fortunes, live as private gentle- " men, and continue to cultivate the arts and sciences in the bosom of their " families. About one hundred, or one hundred and twenty pupils are ad- " mitted into the school every year."

procured by nothing but merit ascertained by public examinations in all the schools in the kingdom. At these examinations, all candidates voluntarily presenting themselves, wherever or however educated, should be admitted to stand the trial. How many able candidates would spring up as soon as it should be understood that government would employ and provide for those who should gain admittance into the central college! How soon would the rays of national talent be concentrated upon military science!

Six years' actual service is requisite to obtain a lieutenant's commission in the navy, except in the case of being educated at the Portsmouth naval college, which shortens the probationary period to four years. Would it not be advantageous to the nation to allow, that the having been *properly* educated at any other school should entitle youth to the same exemptions? The propriety of the education might be ascertained by a rigorous examination, suppose by the masters of Portsmouth college, and by some sea captain, who has been in actual service. The duration of service should not be curtailed two years for every one who answered passably, but should be exactly proportioned to the merits of each candidate. What a powerful incentive this would be to parents to bestow pains on the education of their children! what a strong motive to young men to exert themselves! No other reward that could be held out would come so home to their breasts. Similar examinations and encouragements, and a similar probationary mode of education, might be adopted for the army. Admittance into Woolwich academy, for instance, should not be obtained by favour, but should be the reward of merit in the

pupils; they should undergo strict and impartial examination before they obtain this chance of a provision for life. After their admittance, their promotion should also be the reward of their own merit. This system ought to be impartially pursued, without regard to any recommendations from rank or fortune; without adverting to parliamentary interest or any species of influence, talents and merit should be invariably rewarded by promotion.

A circumstance, which contributes much to the progress of the pupils in l'Ecole Polytechnique, is the clear perception they have, that they are taught nothing but what will be indispensably necessary to their progress in life, or immediately useful to them when they leave the academy to enter upon their military career. This should be particularly attended to in our academies.

In some military academies the species of drawing which the pupils are taught has no relation to their future profession. To have learned in one year (the time which they usually remain at an academy) to draw a foot or a hand, an eye or the convolution of an ear, cannot surely contribute much to forward a military youth in the art of taking sketches of countries, or of drawing plans of fortifications.

Even young people who have the quickest capacities, and the most eager desire for knowledge, are discouraged and disgusted if they perceive, that what they have acquired is of no immediate practical application. The mother of the profligate but able Regent of France reproached him when

a youth with growing tired of all that he had learned, even though he had learned with the utmost facility, and showed at first the greatest eagerness for knowledge. He replied—"Ma-
"dam, I love to know every thing; but when I have learnt all
"these things, I do not know what to do with them: I find
"these sciences are of no use to me in society; when I have
"got so far, I can go no farther; I cannot use them; I grow
"tired; and I forget them."

Both men and boys forget and grow tired of knowledge, of which they do not feel the use. Yet unfortunately, it happens too often that preceptors, instead of considering what will be useful to their pupils to learn, think themselves bound in honour, or in duty, to teach all that is known by learned men. To exercise the judgment and invention, and to afford young people opportunities of applying whatever knowledge they acquire, should be the continual endeavour of those who undertake the cultivation of their minds. Half the knowledge, with twice the power of applying it, is better than twice the knowledge with half the power of applying it. The common newspapers of the day, the topics of general conversation, the passing circumstances of public affairs, afford ingenious and judicious preceptors constant and interesting occasions of exercising the faculties of their pupils in various ways and in different degrees. Even boys of capacities the least improved, and who are the most deficient in information, can surely follow on the map the progress of armies actually in the field; and the interest they take in this exercise will teach them more of geography, than they could learn with ten times the labour without the same motive. Pupils of more

advanced years, of greater capacities, and more knowledge, will not be content with merely tracing the route of the generals; they will be glad to be called upon to judge of the military operations, and of the means of supplying large armies in the field, and the precautions necessary to secure a retreat. The various and contradictory reports in different newspapers, from which Haller used to say, that he made for himself a political algebra, will afford an exercise for the judgment; mistakes may be continually rectified by experience, and just opinions confirmed by events. The lively interest which is taken in present affairs awakens the energy of the mind; and young people listen and think on these subjects with an eagerness of attention very different from the drowsy application which they give, or seem to give, to abstract questions, or abstruse books. Those who have the most forward and enlarged understandings may be excited to exercise them upon the more difficult questions, that are interesting to their own profession. The trials of military men, the verdicts of courts martial, and their minutes, may at once exercise the judgment, and teach useful practical knowledge.

It may be thought, that this attention to the actual state of military and political affairs might produce inconveniences, by raising party spirit and disputes; but a little prudence may prevent this, and the very danger may be turned to advantage: command of temper, and that art of living well with companions, who are of opposite opinions in party matters, an art so necessary to the happiness, indeed to the very existence of an officer, may be learned in the academy before young men go into the world. Education would be perfect,

if it could be extended to every possible variety of circumstances; therefore the greater number it comprehends, the more generally useful it becomes.

Unfortunately, the precise circumstances in which a soldier may be placed, and the accidents to which he may be subject, cannot be foreseen; nor can the part that he is to act in life be entirely rehearsed: but the general principles on which others have acted, and by which he may hope to succeed, can be established. Every thing, that prepares him for the successful exercise of his faculties in any species of danger, is highly advantageous. Longinus advises those who would write sublimely, to suppose what the greatest poets of antiquity would have thought, and how they would have expressed their thoughts, on the same subject. In studying the moral sublime, young soldiers should imagine, how the greatest heroes would have acted in given circumstances. This species of exercise is not liable to the danger of exciting party-feuds; for circumstances may be stated, and cases put, which have no reference to any dangerous questions.

Many of Plutarch's Lives, Cæsar's Commentaries, &c. would afford lessons of this kind in abundance. Let a pupil be asked, what he would have done, if he had been placed in the situation of such and such a general? "Given such and "such circumstances, how would you act?" And when he has answered, let him hear, or read, in history, how the affair was really decided; and what were the consequences of the decision. Modern history will supply still more interesting topics than can be found in ancient history. For instance, ask,

whether in general Braddock's situation in the American war, he would have persisted in adhering to European tactics in fighting with the Indians? Or ask, how, in Adair's[x] circumstances, in the war with the Maroons in Jamaica, a commanding officer should have managed? The contrast of Adair's conduct and Braddock's might afford an excellent lesson on the utility of not being bigoted to any modes of warfare, and on the necessity of adapting new means to new circumstances. These instances are cited, because they are quite unconnected with all present parties. Thus refer to what has actually happened, to establish principles for future conduct, and give the pupil at once the advantage of his own invention, and of the experience of other men. A review may be utterly unlike a battle; but one battle will probably resemble another in some of its essential circumstances: similar principles, and similar quickness of decision, usually decide the fate of war, even in situations the most different. There are men, who cannot exert their faculties without the stimulus of real action; these are inert and stupid, when they are called upon to imagine, instead of being made to feel: of course, in their own justification, they exclaim against the inutility of ideal dilemmas.

Others have such a strong imagination, and such voluntary power of exerting it, without the motive of external circumstances, that they display their abilities fully when cool, and in council, and consequently are fond of creating difficulties, over which they are certain to triumph. Some great generals have practised this method of inventing expedients; others

[x] Dallas's History of the Maroons.

have ridiculed it as a practice altogether fallacious and absurd. Men who are accustomed to put their reasonings into words, and to observe the steps by which their minds arrive at certain conclusions, usually approve of this method. It is reprobated on the contrary by those who have not that power, or that habit, who do not mark the means by which they form their judgments, but who decide well by that rapid kind of reasoning, fashionably called *tact*, in which the steps are unobserved, and the conclusion only noticed. Two illustrious examples of these characters may be pointed out in Frederick the Great, and in his celebrated general Ziethen.

" My dear general," said the king to him, " imagine your-
" self here, in this position, with thirty thousand men. Sup-
" pose that your right wing ends at this point, and your left
" wing at this other point; that the enemy, who are forty
" thousand strong, are coming to attack you, and that you
" see them marching at a certain distance, and in a cer-
" tain order; now tell me, what would you do in this case?"
—" Sire, I do not know; I never could form ideas upon
" abstract problems; I never could perform operations in
" my head. I must see the things themselves; then the
" facts strike, and inspire me; then I feel what I ought
" to do, and I do it. Without the reality, I never can see
" any thing. I am fit only for action. I should be good
" for nothing, if it were my sole duty to form pupils."—" But
" can't you represent to yourself two armies in the positions
" I have just described?"—" No, Sire; I always feel that the
" reality would offer some details, some particulars, that my
" imagination has omitted: and these very details, these

" particulars, are probably what would guide my deter-
" minations?"

As the king never could obtain any other answer from him, he soon ceased to consult him.

Ziethen was a great and successful general, without the habits, which Frederick had acquired, of foreseeing situations, inventing expedients, and preestablishing rules of conduct. Frederick, however, was undoubtedly the greatest man of the two, and he happily possessed the useful powers both of thinking at leisure, and of deciding in tumult and danger. Of these qualities, the power of judging in the moment of action is most valuable; but this faculty may certainly be acquired without preventing the acquisition of the other, and the mind may be prepared for it by previous discipline.

* Presence of mind depends on the power of withdrawing the attention from the associated sensations, and ideas of fear, which are naturally connected with danger, and of turning the thoughts from images of blood, wounds, defeat, disgrace, and death, to the view of the means by which safety and victory may be assured. Experience of escape in past dangers, and of success from personal or mental exertions in former trials, tends much to increase and fortify self-possession, because the associations of hope, which are raised by these recollections, counteract or counterbalance those of fear. Though the confidence and self-possession, which result from the experience of

* Practical Education.

escape, can be felt only by those who have been in real danger, yet the general power of abstracting attention from surrounding objects, from noise and tumult, may be acquired before a man sees actual service; and he will find it then much easier to practise this useful abstraction in battle, than if he had been always accustomed to think and decide only in silence and tranquillity. An officer of great abilities or great military knowledge, who has never seen a battle, will not probably have the full command of his intellectual powers the first time he is in an engagement. It is said, that even Frederick the Great was not *himself* the first time he was on a field of battle. Many naval and military officers, whose courage and talents are indisputable, will be ready to acknowledge, that *novelty* of situation was not favourable towards their mental exertions; they will testify, that self-possession and presence of mind depend in some degree upon practice. But with the same practice, what an amazing difference there appears between individuals in similar circumstances! When once a man of knowledge and talents becomes familiar with danger, his whole superiority bursts forth. Young men should be sufficiently warned, that in new circumstances they will not perhaps be able to make any practical advantage of theoretic knowledge; but they should have it still more strongly impressed on their belief, that, if they have patience and confidence in themselves, they will, after a little practice, enjoy the full use and advantage of their previous acquirements. It should be frequently pointed out in the course of their studies, that no two cases can probably occur in real life precisely similar, and that much must always be left to the quickness of eye in perceiving the circumstances of the moment, and to

rapidity of thought in combining them. General Ziethen was perfectly right in his *feeling*, that, the reality would always offer some little circumstances different from what the king besought him to imagine in the proposed problem, and that by these circumstances his manner of acting should be determined. This *feeling*, however, need not have disinclined the general from considering the question on paper; for the exercise of his understanding in one set of circumstances would not prevent his using it in another situation: on the contrary, his faculties would have been strengthened by use, and his presence of mind could not have been diminished by increasing his confidence in his own understanding, that power on which a man is ultimately to depend in all difficulties.

" Philopœmen," says Plutarch, " was a man eminent for " his sagacity and experience in choosing ground, and in " leading armies; to which he formed his mind by perpetual " meditation, in times of peace as well as war. When in any " occasional journey he came to a strait or difficult passage, if " he was alone, he considered with himself, and if he was in " company, he asked his friends, what it would be best to do, " if in this place they had found an enemy, either in the front " or in the rear, on the one side, or on the other. ' It might " ' happen,' says he, ' that the enemy to be opposed might " ' come on, drawn up in regular lines, or in a tumultuous " ' body, formed only by the nature of the place.' He then " considered a little what ground he should take; what num- " ber of soldiers he should use, and what arms he should give " them; where he should lodge his carriages, his baggage, and

" the defenceless followers of his camp; how many guards, " and of what kind, he should send to defend them; and " whether it would be better to press forward along the pass, " or recover by retreat his former station: he would consider " likewise where his camp could most commodiously be " formed; how much ground he should enclose within his " trenches; where he should have the convenience of water, " and where he might find plenty of wood and forage; and " when he should break up his camp on the following day, " through what road he could most safely pass, and in what " form he should dispose his troops. With such thoughts " and disquisitions he had from his early years so exercised " his mind, that on these occasions nothing could happen, " which he had not been already accustomed to consider[7]."

Those who begin with a prudent exercise of their judgment, increase in confidence in themselves as they advance in life. It has been observed, that marshal Turenne displayed every campaign, as he grew older, more boldness in his military enterprises. On the other hand, the habit of exercising the judgment is the best preservative against that temerity, which is often produced by accidental good fortune. Those who are conscious, that their success has arisen chiefly from their own prudence, continue to be prudent to secure their fame. It is said, that ten years of uninterrupted and almost unparallelled success never betrayed the duke of Marlborough into a single rash action.

[7] We find, that Sir Joshua Reynolds has quoted this very passage in his Discourses on Painting.

Comparatively speaking, few of the many young men brought up to the military profession, attain to the command of armies, and therefore it may seem superfluous to expatiate upon the means of forming the character of a great general; but in this free country, every man has a possibility of rising to the first rank in his profession: therefore when a preceptor perceives among his pupils any of superior talents, application, or energy, he should distinguish them not by that species of favour, which, as it creates jealousy, is in fact an injury, but by cultivating their minds most carefully. Young men of abilities have usually more ambition than others. This ambition should be directed to the highest objects; and when their ardent imaginations are exalted with the idea of rising to eminence, the laborious, gradual means, by which alone they can attain their wishes, should be brought fully to their view, and they should be accurately informed what qualifications are necessary in every step of their ascent. This mode of alternately exciting ambition and industry, of raising the imagination to the view of all the possibilities of success, and of calling upon the judgment to estimate all the probabilities of failure, will form the character and the understanding. The difficulties, as well as the honours of high command, should be pointed out. Young soldiers must learn, that absolute obedience to their superiors in the army is their first and indispensable duty: their opinion of their own information, or ingenuity, must never interfere with the strictness of military discipline. They must obey before they can command. What they are obliged to do by their situation, they should be convinced, that it is their best policy to do in the manner, that may make them most agreeable to their superiors. This sub-

ject preceptors may find practicably illustrated in the Memoirs of Henry de Campion; an officer who, with great military talents, zeal for his profession, and almost every good quality, was disappointed in all his hopes, in his ardent ambition: and he attributes his failures and mortifications to the single fault of want of due deference to his superiors in age and station. It should be pointed out to youth, that only weak and little minds imagine that submission to just authority is allied to servility, or want of spirit. The perfection of conduct, as it has been said, is to know and maintain our own rights, and to acknowledge and respect the rights of others. By proper deference, and by alacrity in the service, a young solder will recommend himself at once to the esteem and favour of his commanding officers; and this will be the first and surest step toward his advancement. On the contrary, a captious, self-sufficient temper will create enemies among his superiors, who may retard his progress, and prevent his ever having an opportunity of employing advantageously, for himself or his country, those abilities, which he perhaps displayed prematurely and in an offensive manner. It is of consequence, therefore, that before he leaves the academy, he should have formed just ideas of what his conduct in these respects ought to be; he should be taught to fix in his own mind the boundaries between what is mean and what is honourable; and he should not wait till he goes into the world, to have his conduct decided for him, by the accidental notions of those, who may chance to be his companions; by men, who probably have not been so well educated as himself, who have no means of obtaining accurate information, who have never even reasoned for themselves, but repeat

whatever opinions happen to be the fashion of the moment. Young men, upon their first entrance into the bustle of life, are often conscious of shameful ignorance, and hence are disposed to form an exalted opinion of those, who are their superiors in *knowledge of the world*; but this *knowledge of the world*, as it is termed, is often an acquaintance with but a very contracted circle, and merely a knowledge of local manners, vices, and prejudices. Young men who are well informed, who have been used to reflect and to judge from general principles of the manner in which they ought to conduct themselves, will have too just a confidence in their own understandings, to be easily led away by self-sufficient but ignorant companions, and they will not be martyrs to false shame.

Young officers are often led into expenses, which they can ill afford, merely from the fear, that their companions should think them poor, avaricious, or unfashionable. They should, however, consider the opinion of their seniors, as well as of their equals in age; and they should be led to observe, that senior officers judge of the prudence of young men by the manner in which they manage their private affairs. Economy was the virtue, which first recommended Sully to the esteem of Henry the Fourth.

"I regulated my domestic affairs," says Sully, "in such a "manner, that the king of Navarre, who was always attentive "to the conduct of his officers, confessed to me afterwards, "I owed the greatest part of that esteem, with which he ho-"noured me, to the prudent economy he observed in the dis-

" position of my affairs. It was my youth (I was only sixteen)
" that made this conduct appear extraordinary, for I began
" early to be sensible of what advantage it is to observe an
" exact regularity in domestic concerns. Such a propensity,
" in my opinion, is a very happy presage, either for a soldier
" or a statesman."

Without being influenced by the example of foolish, or vicious companions, young men may be disposed to live agreeably and well with their equals. Before they leave their academy, they should be acquainted with those rules for the regulation of the manners and tempers of grown gentlemen, which are called laws of honour. It is not necessary to enter here into moral or religious discussions on duelling, for this subject has already been exhausted by able and popular writers[z]. It is said, that this feudal custom was revived and brought again into fashion in Europe, by the high spirited, but romantic emperor Francis the First, who sent a cartel of defiance to Charles the Fifth, giving him the lie, and challenging him to single combat; the example of the chivalrous monarch, probably, did but contribute with many other more permanent causes, to prolong the use of this barbarous mode of deciding disputes. Of the impossibility of reconciling the practice of duelling with the spirit and precepts of Christianity all, who are instructed in the principles of our religion, must be aware. That the code of morals and the modern code of

[z] Bacon—Charge touching Duelling, Vol. II, p. 362. Sully's Memoirs, Vol. IV, p. 296. Richardson, Rousseau, Hawkesworth, Adventurer, N°. LXIV, Paley, Gisborne, and others.

honour are not compatible, all who live in fashionable society, or who are dependent upon the opinion of numbers for their fame or fortune, must be equally sensible. Not only our religion and morality, but our laws on this point are in direct opposition with our customs; and, as it usually happens in such a contest, the laws have been worsted, and have been compelled to a compromise. Evasion of their authority is at least connived at; and in many cases it is thought shameful, to do what is strictly lawful; and honourable to do what is absolutely illegal and contradictory to Christianity. This is a Gordian knot, which none attempt to untie, but which most gentlemen think themselves at liberty to cut with the sword. The causes, which have hitherto supported duelling, and by which, in the present state of our laws and manners, it will probably continue to be countenanced, have been stated with much perspicuity in a modern work on legislation [a]. The liberty, the property, and the purse, of every British subject are fully protected by our laws; but every man is left to be the guardian of his own honour. If a man in business be called a rogue or a villain; if any insult be offered to him, which injures his mercantile credit, he is entitled in a court of justice to pecuniary compensation. But if a gentleman be *affronted*, the law takes no cognizance of his complaint, and the language of his feelings is unintelligible in the courts. At the same time he is forbidden by the law of the land to vindicate his own cause. By the articles of war, an officer

[a] "Traités sur la Legislation Civile et Penale, par M. J. Bentham; publié en "François par M. Dumont de Geneve, d'après les manuscrits qui lui ont été "confiés par l'auteur."

in the army loses his commission, who sends a challenge[b]; but an officer is disgraced for ever in the army, who refuses, upon what is thought a proper occasion, to fight a duel: and beside being disgraced, he is in fact turned out of the army; his fellow officers refuse to mess with him, and he is obliged to sell or to give up his commission. Nay more, in a late remarkable instance it appeared in a court of law, that the crown (perhaps properly) preferred the laws of honour to the laws of the land. In course of time perhaps these inconsistencies between our laws and customs may be reconciled, and we may have a court of honour, as well as of equity. In the mean time only *provisional* and preventive measures can be recommended. Young men should be educated to think it creditable to their discretion and humanity, to keep out of quarrels; and they should be taught not to think it a proof of spirit, to be forward on every trivial occasion to demand *the satisfaction of a gentleman;* a phrase, which means in other words the chance of losing their own lives, or of killing their antagonists.

[b] Duelling is not mentioned in the *naval* articles of war; but when captain M'Namara was tried for having shot colonel Montgomery in a duel, he thus addressed the jury:

"Gentlemen, I am a captain in the British navy. My character you can "only hear from others; but to maintain any character in that station, I must be "respected. When called upon to lead others into honourable dangers, I must "not be supposed to be a man, who had sought safety, by submitting to what "custom has taught others to consider as a disgrace. I am not presuming to "urge any thing against the laws of God, or of this land. I know, that in the "eye of religion, and reason, obedience to the law, though against the general "feelings of the world, is the first duty, and ought to be the rule of action; "but in putting a construction upon my motives, so as to ascertain the quality "of my actions, you will make allowances for my situation."

Courier, April 23, 1803.

The bullying character should be held up to the detestation and ridicule of youth. The stage and the common sense of mankind have done much, perhaps more than has been effected, in this case, even by the pulpit. At the time when the Rivals was first acted, it was nearly damned by the offence, which the Irish part of the audience took at the character of Sir Lucius O'Trigger, and when the play was first published, the author was obliged to apologize for Sir Lucius in the preface; but since that time, the Hibernian promptitude to duelling has so much diminished, that it has ceased to be a characteristic reproach or ridicule. Even in the county of Galway, which was formerly famous for such fighting gentlemen as *Blue-Blaze-Devil-Bob*, *Nineteen-Duel-Dick*, *Hair-Trigger-Pat*, and *Feather-spring-Ned*, these formerly honourable agnomens would no longer be cited with triumph by ancient families; they are sinking fast into oblivion. There is no longer a class of men, who make a profession of duelling, though every now and then instances among fashionable loungers, or red-hot politicians, of men, who, unable to keep their tempers, or to acquire notoriety by any better means, signalize themselves by firing shots at one another, in hopes of filling a paragraph in the newspapers of the day. These exhibitions will also in process of time become ridiculous. Men who can reason, will not be content to relinquish their mental advantages, and to suffer their differences with fools to be adjusted by the insolent *Gothic* method of throwing the sword into the scale. All who have any share in national education should point this out with the keenness of ridicule, as well as with the force of truth. Young officers, who live continually together, and who find so many occasions where their interests, tastes, or

opinions clash, must fight or be fought every day of the week, and every hour of the day, if they cannot command their tempers, and if they cannot unite real firmness with ease and gentleness of manner. The best character a young man can establish on going into the army is that of being determined to fight in a proper cause, but averse to quarrel for trifles. It may with great pleasure be observed, that of late years the gentlemen of the army discourage a quarrelsome temper, whenever it appears in a young man on his first coming into a regiment; quarrels are now frequently adjusted by the opinion of the corps, instead of being left entirely to the passions of individuals. As gentlemen of the army have acquired more taste for literature, and consequently more means of employing themselves, duels have become more rare. The life of an officer, except on a march or on the field of battle, is an idle life; and therefore unless he has, independently of his profession, means of occupation, he is exposed, from mere idleness, to get into frequent disputes. It has been observed, that officers of the navy are less apt to fight duels than gentlemen of the army, merely because they are more constantly employed by the daily duties of their profession [c].

Next to the art of living well with equals and superiors, the art of commanding and attaching inferiors is necessary to officers. Before a military man's education is finished, he should have general ideas at least upon this subject. To give as few orders as possible, and to see them punctually obeyed; never to

[c] See the Appendix for observations on this subject in a letter from a captain in the navy, who has supplied many valuable hints for this chapter.

harass men about trifles, but to be inflexible in matters of essential consequence, he should know to be the best means of securing the obedience of his soldiers. He will also find it highly useful to be able to give military orders in a clear and concise manner. It is said, that this was one of the excellencies of the illustrious Nelson. Laconic eloquence has great power over the minds of soldiers in moments of imminent peril; and this, joined to the art of exciting enthusiasm and attachment to their commander, sometimes produces effects, which are almost incredible.

Chevert, an officer, who commanded under marshal Saxe, when the walls of Prague were to be scaled, gave these instructions to a serjeant: "You will scale the wall yonder; "when you have gained the rampart, the sentinel will chal- "lenge you; you will not answer a word. He will challenge "you again. Not a word. He will challenge you a third time. "Not a word. He will fire; will miss you. You will cut "him down, and I shall be there to support you[b]."

The sergeant punctually obeyed these instructions. Probably many officers in our army could produce examples of a similar kind, which have occurred within their own memory. Long before officers attain to the highest ranks of their pro-

[b] "Tu monteras par là; en approchant du haut du rampart on criera, Qui "vive? Tu ne repondras rien. On criera la meme chose une seconde fois. "Tu ne repondras rien, non plus qu'au troisieme cri. On tirera sur toi. "On te manquera. Tu egorgeras la sentinelle; et j'arrive là pour te soutenir."

fession, they may find occasion for the display of such powers as were possessed by Chevert. At sieges, or in the unexpected turn of a battle, young officers of inferior rank, if they have the power of leading even a few men with decision and spirit, may distinguish themselves, and do essential service to their country. The duke of Marlborough had the art of inspiring his men with so much confidence, that in apparently inextricable difficulties, they used to make themselves easy, and say, "Well, it is no matter to us; *corporal John* will find "some way to bring us off, and *do for the enemy.*" Frederick the Great, despotic as he was, endeavoured to make himself popular among his soldiers, by allowing them to call him by the familiar appellation of *our Fritz*. Soldiers who are well treated, are capable of a degree of attachment and fidelity, which renders them absolutely insensible to personal danger, and ready at any moment to hazard, to sacrifice their own lives, to save those of their officers. It is said, that the soldier, of whom there is a portrait in the foreground of West's famous picture of the Death of General Wolfe, never recovered the loss of that general, but actually pined away, and died of grief.

Though attachment to his own country is an essential part of the character of every military man, yet his predilection must not render him blind to the merits of other nations. In the course of his profession, he must often be sent to foreign countries: his education should therefore prepare him to see them with advantage. He should know the history of the first military characters of the countries which he visits; and

he should have read all the works of celebrity, which have been written by foreigners on military affairs: he should be able to compare all he sees of the discipline and tactics of foreign nations, with what is practised in his own country. He will not then wonder with a foolish face of praise; but to his well-regulated mind objects will appear in their proper proportion. He will not, like the weak Czar Peter the Third, fall in love with a foreign uniform, and fancy that when he imitates the gestures or manœuvres, he is inspired with the spirit and genius, of a great monarch. That unfortunate Czar would probably never have been dethroned, if he had not disgusted his Russian troops by wearing a Prussian jacket, and by forcing them to learn the Prussian exercise. The importance attached to certain manœuvres, and to certain minutiæ in dress, is often carried among military men to a ridiculous and dangerous excess. When we see an empire hazarded for the sake of a turban and the cut of a whisker, it is time to reflect, and to reduce these things to their real value. If young officers travel with minds previously cultivated, they will return to their own country with enlarged ideas; and when they rise to situations, where they can introduce new regulations, they will propose only what is useful, not what is merely foreign.

If a young officer should not be able to enjoy the advantages of travelling, even when he is confined to the duties of a country garrison, and to all the inconveniences of country quarters in time of peace, he will feel the advantages of his education; he will not be driven by ennui into profligacy; he

will have literary amusement; he will at all events be able to occupy his time with reading or drawing; and when he is quartered in the neighbourhood of well-informed families, he will be able to enjoy their society, and will find himself a welcome guest, instead of being excluded, as ignorant officers usually are, by prudent parents.

With respect to the moral duties of military men, these have been so fully stated in a late excellent work [c], that it would be unnecessary and impertinent to add any thing upon the subject. After quitting his academy, it is scarcely possible, that a young man, who has acquired all the knowledge, and caught all the enthusiasm necessary for his profession, should not ardently wish for war, that he may have opportunities of distinguishing himself. Martial enthusiasm and a philosophic humane love of peace are incompatible, therefore military pupils should not be made philosophers, or they cease to be soldiers; and then how can we expect to be defended? An officer can no more be certain of never being called upon to fight in an unjust cause, than a lawyer can be certain that he shall never be obliged to plead on the wrong side of a question. We know instances, in which officers of high character have refused to be employed during a war, of which their consciences could not approve. Such cases may occur, and such conduct must always command esteem. But in general it is

[c] "An Inquiry into the Duties of Men in the higher and middle Ranks of "Society in Great Britain, resulting from their respective Stations, Professions, "and Employments. By Thomas Gisborne, M. A."

not the business of a soldier, to scrutinize the political justice of nations; he has not always the species of information, which is necessary to form correct judgments on these affairs. He is to fight in the defence of his country, and to cherish the belief, that he is doing his duty as long as he obeys his superior officer, and commands properly those who are under his orders. If he should rise to those higher stations in the army, where his judgment may be appealed to, and in which he may influence the councils of his country, then it becomes his duty to reflect with the utmost care upon the justice of the cause on which peace or war depends. Here he acts as a legislator, not merely as a soldier. Principles therefore should be early implanted in his mind by his preceptors, to which he can recur at the moment when they are wanted. A few noble examples of great characters early impressed upon the minds of young people will never be forgotten, and will occur when they will be of real use. For instance, who that has ever read it can forget the speech of Henry the Fourth:—"Great men are "always the last to advise war, and the first to execute it."

Fatal experience has of late pointed out to these countries the disastrous effects produced by the mean spirit of jealousy among commanders of armies; a jealousy which has rendered talents, courage, and military enthusiasm useless to their country, and which, wherever it exists or prevails, must in all the future, as in the past, produce the most disastrous consequences. As far as education can prevent this evil, let it be attempted. Let preceptors, and parents, and all the friends of youth destined for our armies and navies, combine to impress on their minds early contempt for such unworthy

conduct. Let examples from real life of these petty jealousies be pointed out with the strongest expressions of indignation.

Through the whole of this essay it may be observed, that the advantages of acquiring general literature, and the necessity of cultivating the understanding in the military profession, have been particularly insisted upon; and that the vulgar idea, that the army is a fit resource for those who are *given over* by their literary attendants, has been strongly reprobated. This mistaken notion is propagated chiefly by those, who are prejudiced by the opinion, that all learning is comprised in the knowledge of Greek and Latin. But independently of classical literature, there is no profession in which a man requires greater abilities and more scientific knowledge than in the army, either as an engineer or as a commanding officer. England has now occasion for officers; not merely for officers who have purchased commissions; not merely for men wearing handsome uniforms, who can give the word of command, make soldiers go through certain manœuvres and evolutions with automatic precision; but England has now occasion for officers in the most comprehensive sense of the word; men of cultivated and enlarged minds, who look beyond the epaulet and the parade, who look beyond mere selfish ideas of pay and hasty promotion, to the establishment of a solid character, and to the general advantage of the service and of their country. When an army is destitute of such officers, it must degenerate; and with it the independence, safety, and liberty of the nation, to which it belongs. The following is a picture, drawn by an able hand, of the officers in the French army, and of the de-

clining state of the military profession a few years previous to the destruction of the monarchy, and the overthrow of all social order in France:

[d] " I have often observed, that the military profession in " France is the most respected, the most followed, and the " least improved. The duties of this profession are generally " discharged honourably, seldom attentively, and scarcely " ever scientifically. Those who pursue it with most ardour " seldom suspect, that any thing is necessary beside courage; " and imagine that to grow old in the service, is to have ac- " quired experience. Subalterns go from one garrison to an- " other, where they lead a life of perpetual idleness. They " know, indeed, the details of the regiment in which they " serve; but have never dreamed, that there was such a thing " as the art of war. Those who from their birth are placed " in a higher rank have not many more ideas, and only devote " that time to dissipation, which the others trifle away in in- " dolence. So that the valour which is natural to this nation " would often be useless, nay hurtful, if from time to time " there did not arise men of large minds, whose happy genius " taught them the art of employing so many hands and so " much courage for the defence and glory of the state. I do " not assert, that this want of instruction is a universal " errour; and I must confess that things have already begun " to change. There are many officers of every rank, who " observe, reflect, and can form a plan. Perhaps the emu- " lation may become general; and then it will become as

[d] See Appendix for the original.

" scandalous to be ignorant of the principles of the art, as it " was difficult at first to dare to learn them. A great man " says, that war is an *art* to ordinary men, and a *science* to " those of superior capacity. There are but too many, for " whom it is only a *trade*."

Such *was* the French army at the beginning of the last century. How different it is from this description at present, its conquests may sufficiently evince. Among ourselves, surely there is no deficiency of strength, courage, or of any mental or corporeal faculty necessary for a soldier. We fight on the most legitimate and most noble cause, not to subdue other nations, but to defend our own. Has any people upon Earth any thing more valuable to defend, than we have?—Equal laws, secure property, personal liberty, and freedom of opinion. We are taxed severely. The excise has stretched its obtrusive stranger hands into our dwellings: but still we may look round in vain for a country more free or more happy. No irremediable encroachments have assailed our constitution, nor have we any reason to despair of our country: we may therefore defy our enemies, if we have energy and unanimity among our people. Every Briton should, in defence of his country, become a soldier. In aid of those plans, which have been devised for the future improvement of our army, we should, to meet immediate danger, give our personal service without any exception on account of rank or riches. Age or infirmities should alone be excepted. From nineteen, when common education is usually finished, to three and twenty, when professions usually commence, every man in Britain should serve within his majesty's European dominions.

By fixing the period of service between the ages of nineteen and twenty-three, an evil would be avoided much complained of in France, that the conscriptions snatch away youth before their education for different professions is completed, and often frustrate the hopes of parents, and the labour of preceptors, by forcing into the army for life pupils who had literary talents, and who had given the promise of proficiency in learned professions. Setting aside this objection, the author has seen the excellent effects of conscription upon the higher classes in France, and upon the French armies; and cannot doubt the salutary influence of military discipline upon the nobility and gentry of Britain.

If—what has seldom been the lot of a country that has bravely determined to defend its liberties—the fortune of war should be against us, we shall have learned temperance, and that best part of courage, ability to endure; we shall meet misfortune with nerves strong by exercise, with minds fortified by a practical estimate of what is really valuable in life, and with hearts proud of suffering for our country.

" The life, which others pay, let us bestow;
" And give to Fame, what we to Nature owe;
" Brave though we fall, and honour'd if we live,
" Or let us glory gain, or glory give!

In the preceding essay on military education, naval education is included. The means of exciting in youth a taste for glory, and the methods of training them to habits of obedience, must in both professions be the same; and it has been pointed out in this essay that the technical part of a sailor's business, will be best learned at sea.

The navy of England has been rendered superior to that of all other nations, not by teaching youth in academies to manœuvre ships on paper, but by inspiring sailors with a love of their country and a thirst for glory. This spirit has for years been sustained in our navy by the impartiality with which it has been governed; by exacting from all a probationary term of labour and obedience, and by exposing men to equal hardships and danger; by giving to all, as far as possible, similar opportunities of distinguishing themselves; by bestowing proper rewards on men for ordinary service, and by conferring extraordinary honours on extraordinary exertions, courage, and conduct. A prince of the blood must serve his time in the British navy before he was made a lieutenant; but when once an officer has by his merit obtained the rank of post captain, he must rise by seniority to be an admiral. This is all just and excellent in its theory, and for years it was equally excellent in practice. But modern corruption begins to undermine this system of impartiality, on which the glory and existence of the British navy depends. Parliamentary interest now interferes in the distribution of naval rewards. Men who have distinguished themselves by professional talents, conduct, and courage; men who have exposed their lives in the most perilous services, and who are covered with honourable scars, are put by and disregarded; while those who have neither merit, talents, nor claims from service, are preferred from their political connexion, and the parliamentary interest of their family and friends. If this unjust and corrupt system be pursued, naval officers, who have a just sense of honour, will retire in disgust from a profession, where merit is not rewarded; command will be engrossed by persons of inferior capacity, and generous emulation will languish through all the ranks of the British navy. The consequence may not perhaps be immediately perceived. So far as hope of prize money or of sharing the fund at Lloyd's can *imp* the flights of ambition, the nation is safe: but when England shall have shut up all the ships of the world in their respective ports, the hopes of prize money must sink; the funds at Lloyd's will fail; and the British empire may perhaps find too late, that no mercenary rewards can supply the place of military enthusiasm, and the love of glory. It would be vain, it would be impossible, to educate youths to military professions, unless they were afterwards to have reasonable hopes of being rewarded in proportion to their labour and their deserts.

CHAPTER IV.

ON MEDICAL EDUCATION.

"A PHYSICIAN in a great city seems to be the mere play-"thing of fortune," says Dr. Johnson: "his degree of re-"putation is for the most part totally casual; they that em-"ploy him know not his excellence; they that reject him "know not his deficience. By any acute observer, who had "looked on the transactions of the medical world for the last "half century, a very curious book might be written on the "Fortune of Physicians."

Were parents and preceptors to believe with Dr. Johnson, that the reputation of physicians is totally casual, and that they are the mere play-things of fortune, it would discourage from all attempts to form children by peculiar care and instruction for this profession. But the fact is not as Dr. Johnson represents it. The measure of a physician's talents may be frequently mistaken; but all the world is competent to decide on this one simple, essential point, whether his patients die or recover under his care. Success is the ultimate standard, by which medical skill and learning, like all other species of merit, are appreciated by mankind; for though ignorant persons are not able to judge of the enlarged and remote views, which may lead to great discoveries, yet they are ready to reward most

liberally any practical application of ingenuity, that becomes useful to their health or conducive to their convenience; this is all that can reasonably be expected. Before they receive the benefit, why should they bestow the reward? Repeated u ccess implies superior sagacity; we can have no better proof of the excellence of a physician's theories, than the happy result of his practice: and when the end is attained, mankind are apt to rest satisfied about the means. It is true, that there may be exceptions to the rule, that success is the test of merit. Men of mere address have succeeded, while some philosophical physicians of great talents have failed; but perhaps, if all the circumstances could be investigated, their disappointments might be traced to want of prudence, instead of want of good fortune. Even, in the case of Dr. Akenside, whose fate suggested Johnson's observations, it would not perhaps be difficult to point out the causes, which prevented his attaining medical eminence. He was both a poet and a politician. "The patriot passion" and "The pleasures of "imagination" were probably indulged at the expense of his reputation as a physician.—Without stopping, however, to examine this example more minutely, the general truth will be admitted, that in medicine as in all other affairs, "men's "judgments are a parcel of their fortunes:" under the word judgment, we include, in speaking of physicians, not only medical sagacity, but discretion in all that concerns their conduct in life, in the management of the humours and opinions of patients, as well as in the treatment of diseases.

Impressed with this belief, parents will take courage, and will commence the education of a son for a physician with

reasonable hopes of success. Two objects, which we hope are not incompatible, should therefore be kept constantly in view in the education of a physician; the attainment of such manners, knowledge, skill, and medical tact as may secure his success in the practice of his art, and the cultivation of those powers of reasoning and invention, by which he may extend the boundaries of medical science. Unless he succeed in practice, he cannot support himself by his profession; unless he be something more than a mere man of routine, he will never attain to eminence. In determining which of their sons to select, parents will observe, that bodily strength is less requisite for a physician than for a soldier or a lawyer; therefore in a family where there are boys of different constitutions, those who appear to be the least robust should be destined for the medical profession in preference to the military life or to the bar. The first thing to be attended to, even from the pupil's infancy, is the cultivation of his senses; acuteness, and accuracy of smell, of taste, of feeling, are peculiarly necessary to a physician, both in the practice of his art, and in the pursuit of the sciences by which medicine can be improved. As Dr. Hook, in his excellent treatise on the Improvement of Natural Philosophy remarks, men should pay more attention than they do to the education of their senses, which are in fact the instruments by which experiments of all sorts are to be observed, and by which discoveries are to be made. Mankind have by their ingenuity wonderfully assisted the sense of sight and hearing, and have prolonged to age the advantages of youth; but it yet remains for them to bring the senses to their highest state of perfection and activity by judicious cultivation. It is

worth remarking, that even common artisans, who are not distinguished by any superiority of intellect, have, by exercise and practice, brought some of their senses to a degree of perfection which might be highly useful to a natural philosopher in the pursuit of experimental science. The exercise of the senses is naturally pleasurable to children, and therefore it may easily be promoted, and improved: in distinguishing smells, colours, tastes, and the touch of various things, the pupil will soon become expert, if he have a sufficient supply of visible and tangible objects on which to exert his attention. These should be presented in succession, so that his mind may never be puzzled by having more than one thing at a time to examine. Care should also be taken not to fatigue his attention by long exertions. Trials of the acuteness and accuracy of his senses may be rendered amusing; and emulation may be excited by playful comparisons with those of his own age, and with the elder individuals of a family. He should be early accustomed to see some of the various articles of the materia medica. This will prepare him for the future study of pharmacy, which, though indispensably necessary, is too much neglected in medical education. It will not be sufficient merely to show the different substances once or twice, and to repeat their English and Latin names; the pupils must be perfectly familiarized both with the substances and the names. They should have possession or free access to the samples, which should all be labelled. Their nature and properties should be explained. Many useful facts may thus be pleasurably impressed on the memory. These early lessons have been tried upon a young medical student; and even

the gall-nut, the flowers of benzoin, camphor, and such simple materials, have afforded many entertaining hours' amusement joined with profitable instruction.

From the simple exercise of the senses the pupil may be led to more complex observations, to notice and describe the general appearance of objects as they affect all the senses. He should be encouraged to mark characteristic differences and resemblances; his mind should, indeed, be urged to observe differences, more than to be pleased with resemblances; because a physician has more occasion for judgment than for wit. From observing effects, the pupil will naturally proceed to search for causes; in the most trifling instances this habit may be practised. If a child notice the shadow of any person or piece of furniture, if a reflection of light dancing upon the wall catch his infant attention, he may at that moment be excited to discover the immediate cause of what he sees. By removing different objects, he may determine the fact which he wishes to ascertain. However trivial this may sound, such are the ways by which preceptors may lead him to try experiments, and to take pleasure in discovering the causes of external effects. On the most common occasions he may find subject for experiment and reflection; if he see smoke from the candle and steam from the tea-urn*, he can compare the different properties of smoke and vapour, and he may be taught the causes and effects of each. The melting of butter, of ice, of sealing-wax, the most ordinary operations of nature or art, may be made amusing lessons. Even ignoble

* Practical Education.

culinary operations may lead to the sublime principles of chemistry, or at least may excite a taste for chemical experiments. When any interesting facts have wakened his curiosity on the subject of chemistry, then will be the time to assist, not to overwhelm, him with books. An elementary work has lately appeared called "Conversations on Chemistry," in which the facts and reasoning are so clearly stated and ably developed, that it at once teaches the pupils the outlines of chemistry, and improves them in the art of reasoning. Those who have seen the effects of this book, and experienced its utility in repeated instances, speak with confidence of its excellence. As soon as the young reader is familiarized to the terms, and has been made thoroughly to comprehend the reasoning, the book should be perused a second time, and every experiment mentioned in it should be tried as he goes on. This will fix the whole in the memory. Reading chemical works without seeing the actual substances of which they treat, and the real experiments to which they refer, is waste of time; as far at least as the attainment of a knowledge or taste for chemistry is the object. It is true, that merely by studying these works young people may receive excellent lessons in reasoning, and thus may permanently improve their understandings, though every word of the books should be forgotten the day after they were read. But in the education of a physician, preceptors should not, as in the education of a lawyer, make it a principal point, that the pupil should reason by logical propositions expressed in words; his attention should be directed to things more than to their symbols, and he should be excited to accuracy of experiment more than to subtlety of argument. The child should be taught to consider, when he hears any thing

new in natural history or medicine, whether the facts be true, not whether they are stated in elegant language, or whether the reasoning deduced from them be just or ingenious. A continual reference and strict adherence to facts is absolutely necessary; and next a cautious examination of their alleged causes. On these points the pupil can scarcely be made too scrupulous; provided his facts are substantiated, and his descriptions of objects or events are accurate, much elegance, or even fluency of expression, need not be required from the young narrator. Preceptors need not, as they should in the education of a lawyer or a public speaker, insist upon his developing the whole of his thoughts in words, and supplying every intermediate link in the chain of his reasoning. The medical pupil should rather be permitted to suppress, than excited to exhibit, the process of his mind in forming judgments. That rapid kind of reasoning, which does not stop to embody itself in words, tact, as it is usually called, is necessary to a physician: he is not called upon to explain, or to persuade, but to judge and decide. His oratorical talents therefore may be left dormant, but his judgment must be kept for ever vigilant and alert. If there be, as some philosophers have quaintly supposed, an *instinct of credulity*, it should be strenuously counteracted from earliest infancy in the mind of a child intended for a physician; by playful ridicule his parents should expose to him the folly of believing on insufficient grounds; he should be taught to distrust the hasty or imperfect evidence even of his own senses, and should be shown, that appearances as well as assertions are fallacious. This philosophic state of doubt should be made as pleasurable to him as possible; and, instead of connecting the feeling of

shame with the avowal of mistakes or ignorance, he should be encouraged to acknowledge his errours candidly. He should be taught the excellent maxim, that to confess that we were mistaken, is saying only, in other words, that we are wiser to day than we were yesterday. The example of candour in his preceptors will have infinitely more effect upon him than their exhortations; and if he perceive, that they, who know so much more than he does, are cautious in their decisions, and willing to confess that there are bounds to their knowledge, he will insensibly learn similar habits of diffidence. The common phrases used by his parents and preceptors in giving their opinions will influence his temper of mind; therefore, instead of making positive assertions, they might say, "Such a thing "is so and so, *as far as I know*, or, *as far as we have hitherto* "*learned*. Such a thing *is supposed* to be the cause of such "an effect, but we are not *certain* of it; for we have not "tried, or, we have not repeatedly tried the experiment."— Dr. Franklin recommends the practice of speaking, even when sure, with seeming diffidence, as advantageous to every one in conversation, as well as useful to the philosopher in the management of his own mind. He says, that in advancing any proposition, he never made use of the words *certainly*, *undoubtedly*, or any other phrase, that might give the appearance of his being obstinately attached to his opinion. This refinement, however, borders upon artifice.

Both for a practising physician and a philosopher, the habit of doubting appears to be desirable. Examples of its advantages, that will probably interest and please, may be found in many parts of Franklin's life and of his letters.

In one of these letters[l], to a young female pupil, he says—
"This prudence of not attempting to give reasons before one
"is sure of facts I learnt from one of your sex, who, being in
"company with some gentlemen, that were viewing and con-
"sidering something, which they called a Chinese shoe, and
"disputing earnestly about the method of wearing it, and
"how it could possibly be put on, said modestly, '*Gentlemen,*
"'*are you sure that it is a shoe? Should not that be settled*
"'*first.*'"

The examples of candour[m] in Dr. Franklin's philosophical letters are innumerable; and many of them might be selected, that would be suited to the capacity of a well educated boy of nine or ten years old. Franklin's works may be particularly useful to those who are intended for physicians; because this

[l] The following is an example of his candour, which might be advantageously pointed out to the young pupil; it is the more striking, as it is shown where a favourite hypothesis was concerned.

"The questions you ask about the pores of glass, I cannot answer otherwise,
"than that I know nothing of their nature; and suppositions, however in-
"genious, are often mere mistakes. My hypothesis, that they were smaller
"near the middle of the glass, too small to admit the passage of electricity,
"which could pass through the surface till it came near the middle, was cer-
"tainly wrong; for soon after I had written that letter, I did, in order to *con-*
"*firm* the hypothesis (which indeed I ought to have done before I wrote it)
"make an experiment. I ground away five-sixths of the thickness of the glass,
"from the side of one of my phials, expecting that the supposed denser part
"being so removed, the electric fluid might come through the remainder of
"the glass; but I found myself mistaken. The bottle charged as well after
"the grinding as before."—

[m] Vide Letters and papers on philosophical subjects, annexed to a quarto volume on electricity, by B. Franklin, published 1769.

writer relates facts applicable to common use in a simple, accurate, and interesting manner: he sets an example of activity of mind both in observation and experiment, and of the alternate use of analysis and synthesis to the natural philosopher.

To increase the pupil's habits of accuracy, and to fix his attention upon visible and tangible objects, it may be useful to teach him early the principles of mechanics. The method of doing this, without having recourse to abstruse books or lectures, has already been suggested*. In the profession of a surgeon a practical knowledge of mechanics is continually and essentially useful; but we recommend it to our young physician principally to teach him accuracy of observation, and to strengthen his disposition to refer to actual experiment. On the connexion between mechanics, anatomy, and surgery, there is no occasion to expatiate.

A German[a], who has been much celebrated on the continent, has made anatomy a principal object in his system of education: and he asserts, that he has found it extremely easy to instruct children even of five or six years old by his methods. His method seemed to consist in showing children outlines of the different parts of the human form, engravings of skeletons, with the names of the various bones, and muscles; in teaching

* Practical Education.

[a] Pestalozzi. The author saw him at Paris in 1803; but not having had an opportunity of seeing any of Pestalozzi's pupils, he cannot speak of the system with certainty. It is only mentioned here, that parents, who may be desirous of more information, may make farther inquiries.

his pupils to repeat the names at the same moment that the lines were pointed out to them, and then to show the corresponding bones in their own bodies. Large classes of children were thus taught at once their anatomical catechism, and became, it is said, wonderfully expert in their anatomical exercises. But without any assistance from masters or foreign professors, every parent can, with the help of engravings, or of a real skeleton, give their sons all the elementary instruction in anatomy that can be desired. Many curious and entertaining facts, relative to the internal structure of men, animals, and plants, may be told to the pupil, or read to him, to increase his interest on this subject, and to fix technical knowledge and names in his memory. Thus when he has examined a print of the anatomy of the human heart, when he has learnt how "the great aorta bends," he may be told, that the aorta of a whale is larger in the bore than the main-pipe of the water-works at London-bridge*, and the water roaring in its passage through that pipe is inferior in impetus and velocity to the blood gushing from the whale's heart. The minute wonders of anatomy, though less striking, will, perhaps, appear still more curious and interesting to children, who will learn with astonishment, that in the iris of the human eye, and the drum of the ear, there are innumerable muscles of the fineness of microscopic hairs, which must be magnified to be visible. To continue the pupil's idea of comparative anatomy, he might, nearly at the same time that he learns these facts concerning the human eye, be informed of several curious particulars about

* Paley.—Natural Theology.—See also, in the Philosophical Transactions, Hunter's account of the dissection of a whale.

the eyes of those minute animals, spiders, moths, and bees, which never fail to interest children. For instance, he may be told, that the eyes of many species of insects have the powers of multiplying glasses; he may see in a solar microscope, or he may, from magnified prints, form some idea of the sort of lattice work, of which the eye of a fly seems to be composed: he will hear with surprise, that 1400 of these reticulations have been counted in the eyes of a drone bee, and that each reticulation is a lens. If the boy should not know the nature of a lens, this would be a good occasion to explain it, and to begin to give him some notion of optics. So easy, indeed so necessary, is the transition from one science to another! Whoever knows any one thing accurately, must have some acquaintance with many other branches of knowledge.

After the attention of the child has been wakened by the display of the solar microscope, after he has been told a few striking facts in natural history just sufficient to rouse his mind, it will not be necessary further to feed his imagination by a selection of wonders. Every object will excite his curiosity, and many, seemingly the most trivial, will command his admiration, when once he has learnt how to observe and reflect; he will

> "With sharpen'd eyes inspect a hornet's sting,
> "Or the vast wonders of an insect's wing."

In these little pursuits he should be left at liberty: the small obstacles and disappointments that occur, he should be accustomed to bear, or to conquer for himself: if every circum-

stance be made easy, if every thing be explained, he must lose the delight of making what would be, to him, discoveries: he never can enjoy the pride and pleasure of vanquishing difficulties. Let him fix the objects, for instance, in the solar microscope without assistance, and let him have all the trouble of preparing them: this will increase his ardour; and the interruption of these active employments will relieve the fatigue of passive admiration.

Even parents and preceptors, who have not particularly attended to natural history, may easily select from various books, that are in every one's hands, facts and information sufficient to give their sons the species of elementary instruction we recommend, sufficient to tincture their minds early with a love of science and a taste for experiment. From Goldsmith's Animated Nature, Buffon, and Hook's Micrography, Adams's Wonders of the Microscope, &c., they will find ample materials for microscopical researches; and for facts in anatomy that may be interesting to young people, we must again refer to Paley's Natural Theology, which is interspersed with a great variety of facts from various authors of undoubted veracity. Paley judiciously observes, that, in beginning to learn anatomy, the pupils should not be disgusted by human dissections. "In many instances," says he, "a "plain observer of the animal œconomy may spare himself "the disgust of being present at human dissections, and yet "learn enough for his information and satisfaction by even "examining the bones of the animals which come to table. "Let him take, for example, into his hands a piece of the "clean-picked bone of a hare's back—" The passage is too

long to insert here, but it is hoped, that enough has been quoted to make some reader look for the remainder. The common practice of carving may lead the young anatomist to useful observations. The ball and socket in the joints of a fowl or a turkey, the integument by which they are fastened together; the strength of the shoulder-blade of some animals; of the wings of others; the different shape of the beaks and feet of different birds; the scales of a fish, its gills, its fins, its tail; innumerable subjects of amusing and instructive conversation may be suggested by what children see every day at dinner. Of course their preceptors would not be so imprudent as to attempt to teach at the moment when their pupils want to eat.

The structure and anatomy of vegetables should not be neglected. You may begin by showing a child the skeletons of leaves; an ivy leaf in particular affords a beautiful specimen: he may amuse himself afterwards by taking off impressions of the fibres of different leaves, as impressions are taken from a copper-plate. These hints are given not to lay down any precise mode of awakening the pupil's attention; but something specific is mentioned lest parents should complain, that they are at a loss how to proceed when they have only general directions. For example, if the child be stung by a nettle, make the accident of use to him; show him,—but not till the tingling pain has subsided,—show him the magnified representation[p] of the sting of a nettle, explain to him its structure, and let him compare it with the print of the sting of

[p] Hook's Micrography.

a bee. The attention of Linnæus was turned to the examination of numerous tribes of insects and worms, which had been but imperfectly described by preceding naturalists, and he acquired knowledge, which threw new light upon the history of the inferior orders of the animal world, in consequence of an accident, which would have damped the ardour of a less zealous youth. He was stung in so terrible a manner by an insect called the *furia infernalis*, that his life was endangered [q]. This anecdote, with proper precautions, might be related to the young naturalist.

Much depends on the time and the manner, in which anecdotes or knowledge of any kind is introduced. Sometimes a remarkable circumstance may be impressed on the memory, when the feelings are roused by pain or pleasure; sometimes a new idea and a whole train of thought may be advantageously introduced, when the mind is quite at ease and vacant. If on a fine summer's day, when a boy is walking in the garden, he observes that the lettuces are tied up, seize the opportunity to tell him, that plants kept from the light lose their colour, become (etiolated) blanched. Excite him to try this simple experiment, and from this you may lead on to many curious facts: to the action of light and air upon plants, to the circulation of the sap; to many of the experiments of Hales, Priestley, Ingenhouz, Knight, and Banks. It cannot be too strongly impressed upon the mind of the preceptor, that the pleasure of observation is much increased by connecting it

[q] See Coxe's Travels, and Dr. Pulteney's General View of the Writings of Linnæus.

with the delight of active experiment. However trifling the action may be, whether it be tying up the leaves of a lettuce, putting a plant in a dark room, or planting a bean the wrong way downwards in his garden, still it is action, and action in childhood is pleasure; we repeat, that the young philosopher will be doubly interested in any experiment, that he is to manage entirely himself, and of which he is secure of seeing the beginning, the middle, and the end.

The most celebrated philosophers and naturalists have often formed their tastes for science from some slight circumstances, some pleasurable associations in their earliest childhood. Linnæus, even from the time when he first left his cradle, used almost to live in his father's garden, which was full of beautiful and curious flowers and shrubs. "He was "scarcely four years old, when his father took him to some "rural feast in the neighbourhood; and in the evening, it "being a very pleasant season of the year, the guests seated "themselves on some flowery turf, listening to the pastor, "who made various remarks on the names and properties of "the plants, showing them the roots of the *succisa*, *tormentilla*, "*orchides*, &c. The child paid the most uninterrupted atten-"tion to all he saw and heard; and from that hour never "ceased harassing his father with questions about the names, "qualities, and nature of every plant he met with: indeed, "he very often asked more than his father was able to an-"swer; but like other children, *he used immediately to forget* "*what he had learned*, and especially the names of plants. "Hence the father was sometimes put out of humour, and "refused to answer him, unless he would promise to re-

" member what was told him. Nor had this harshness any " bad effect, for he afterwards retained with ease whatever he " heard."

After hearing this, parents surely will not be discouraged by the forgetfulness of childhood, since even the great Linnæus, afterwards so remarkable for the retentiveness of his botanical memory, put his father out of patience by his incapacity to remember the names of plants when he was a child. Copious nomenclatures of botany should not early be forced upon the memory; this, in fact, would be at best but an unprofitable exercise of memory; and, for reasons which shall hereafter be explained more fully, it would be peculiarly injurious to a medical pupil to associate the first pleasures of praise and success with the idea, that the retaining mere names, or the adherence to any classification established by authority, is real science and useful knowledge. To teach a child botany, parents should begin as the good pastor began with the young Linnæus, by showing him at some happy moment the different parts of some plant, and explaining to him its structure and properties. The names of the plant, and of its parts of course, must be taught; and he may learn by degrees the characteristic distinctions, upon which the classification of plants in the Linnæan system is founded. These are well taught in Rousseau's and Martyn's Letters on Botany. This will please his ingenuity and enlarge his mind; but the detail of the nomenclature and the infinite train of *many-syllabic* names can be of no service to his understanding, or to his future progress in his profession. His attention should be turned rather to the uses and properties of plants, than be suffered to rest

satisfied with counting their pistils and stamina, to ascertain to what class, order, and genus they belong. The knowledge of the medical and dietetic properties of plants has yet been but little cultivated; and the desire to make observations and discoveries in this, the most useful part of botany, should be excited early in the mind of a young physician. Therefore it may be advantageous to him not to have his first lessons from a professed or an enthusiastic botanist, who might teach him to annex undue importance to the technical part of the science, or who might set him the example of falling into ecstasies upon the discovery of some new moss or cryptogamic prodigy. A young botanist should have a garden of his own: on however small a scale this might be, the pleasure and pride of his territorial rights would increase the activity of the cultivator. As soon as he had strength enough to dig, Linnæus had a small portion of ground given to him, which he delighted to cultivate; before he was ten years old he had, in the little excursions he made in the neighbourhood, collected many indigenous plants in his little garden. This garden was ever afterwards called Charles's Garden. His mother, who wished him to go into orders, was much disappointed at his becoming a physician; she attributed his love of botany and of natural history, and his consequent choice of the medical profession, to his having had so much pleasure, when he was a child, in this garden: so strenuously was she of this opinion, that, lest her second son should follow the same course, she would never permit him to *set his foot in the garden.*

There can be little doubt that a boy, who is early amused and interested by natural history, should acquire scientific

tastes; there might, however, be some danger, that a predilection for one of the sciences might seize his mind to the exclusion of other studies necessary to his future profession: or there might be reason to apprehend, that he would prefer the luxury of general literature, and the sedentary delight of philosophic pursuits, to the severe and active duties of a medical life. If a course of domestic education, such as has been here described, were to be pursued from childhood to youth, there might indeed be imminent danger of making the pupil a chemist, a mechanic, or a natural philosopher, instead of making him a physician: but this mode of instruction is not designed to be continued beyond the age of nine or ten, when it will be time to send the boy to a public school.

A physician must acquire a competent knowledge of the learned languages; and if he become an elegant classical scholar, beside the pleasure, it will be an advantage to him in his profession. But the pain or labour necessary in learning Greek and Latin should be associated with school and schoolmasters, and should not be mixed with the idea of scientific pursuits or with medical studies. It is always beneficial, that the pupil should be forced to hard labour and application upon subjects, which are foreign to those essential to his profession. When the pupil is sent to school, it is not necessary that he should go with the repute of being intended for a physician; care should be taken, that he does not acquire the title of *the young doctor;* this might expose him to some sort of ridicule among his school-fellows, and might thus tend to disgust him with his future profession. Mixed with

school-boys, he must appear a school-boy. In this period of scholastic discipline, his principal object should be to become a scholar. During the intervals which he spends at home in vacations, he may enjoy the pleasure of pursuing some of the tastes of his childhood; and his parents may then assist in improving his knowledge of science and general literature: but this must be attempted with great delicacy and judgment; for every school-boy considers his holidays as a portion of time dedicated to *pleasure*, in the vulgar sense of the term, and sacred to idleness. It would be dangerous to infringe upon the rights of the Saturnalia. The very appearance of a book, associated as all books are with the recollection of grammars and lexicons, is often odious to a school-boy. Perhaps the associations of pleasure, which our pupil might have formed with books previously to his going to school, may continue sufficiently strong to counteract these prejudices; but if this should not be the case, parents need not be anxious: the seeds they have sown will not be lost, though they do not immediately appear; they will shoot forth hereafter to their surprise and delight. If the boy at this period of his life show an aversion to books, his friends should not oppose the *bibliophobia* with vehemence, or with any signs of severity; but they should rest secure in the belief, that it is only a symptomatic disease arising merely from adventitious circumstances, and that it will pass away without doing any permanent injury. Instead of forcing books upon his attention at these times of recreation, it will be better to cultivate his former propensities by instructive amusements, that have not the repulsive appearance of lessons. He may see chemical experiments;

many of which can be exhibited without any expensive apparatus. As Dr. Priestley has said, whoever waits for a complete laboratory, and all the formality of apparatus to try experiments, will never be a chemist. Beside chemistry, mineralogy and botany may amuse the boy in his holidays, without requiring from him any painful application. He may be taken to look at, not to examine, collections of minerals and plants, or any natural curiosities in his neighbourhood. Botanical excursions are usually agreeable to young people, particularly if they are to some distant place, and if a cold dinner on the grass is part of the scheme. The pupils of Linnæus, numbers of whom afterwards became men distinguished in the world either as naturalists or physicians, seem to have retained through life the most delightful and grateful recollection of the pleasure they had in their early botanical excursions with their beloved master. "In these he was "attended with a band of trumpets and French-horns, and "sallied out at the head of two or three hundred students, "divided into detached companies. When Linnæus was in-"clined to explain any curious plant, bird, or insect, which "had either fallen under his own notice, or was brought to "him by any of the students, the stragglers were called to-"gether by the horn, and, crowding round their master, "listened in respectful silence."

All preceptors have not such grand scenic means at their command, nor would they perhaps always be suited to the pupils; but it is in the power of every parent to apply and adapt to circumstances the general idea of connecting pleasure with professional pursuits. All the individuals of a

family have it in their power to be of service in this respect, by partaking and sympathizing in any scientific pursuit: even if the little amusements and excursions that have been recommended should be attended with some inconvenience and expense to parents, their time and money will be well bestowed in increasing their son's love for a profession by which an independent, perhaps an affluent fortune may be obtained.

The pupil should be introduced to agreeable physicians, or to men of science with whom his friends are or can make themselves acquainted. The conversation of such men will be advantageous to him in every respect; he will acquire from it many ideas: his views will be carried forward to his future life, and he will be made to feel the expedience and necessity of preparing himself for his profession. He may be led to observe the respect with which skilful physicians are treated, the anxiety with which they are expected when any individuals in a family are sick, the eagerness with which they are received; the great opportunities they have of doing good to their fellow-creatures, of alleviating the sufferings both of body and mind. These reflections are not above the capacity of a boy of twelve or thirteen, and they will, if judiciously made, leave an indelible impression upon his heart.

When the pupil has finished his classical studies at school, he should, before he goes to a university, spend some months at home, to prepare himself for his medical studies. Those who go to hear public lectures without having first obtained some general idea of the subject of which they treat, and without having familiarized themselves with the terms of

science which must occur, will not be able to reap much advantage from the public instruction, even of the ablest professors. The desultory reading and amusing experiments, which were permitted to the pupil, while he was a child, to excite in him a taste for science, must not now be indulged; the habits of application, which he has acquired at school, should be continued strictly in his new course of reading. He is now to study for a determinate purpose, and his attention should be concentrated on those parts of knowledge, that are essential to his profession. He should make himself master of the outlines of chemistry, and be familiar with the principal terms of its nomenclature. He should also learn as much algebra, and as much of mathematics, as may enable him to follow demonstrations and calculations at public lectures. He should prepare himself for anatomical lectures by recurring to prints of skeletons, and by reading Bell's and Cuvier's Anatomy, and Cullen's "First Lines," a work most elegantly written, a model of clear definition and lucid order, and highly useful, independently of its medical theories. After having acquired this necessary foundation for future knowledge, he should read Gregory on the duties of a physician, which will give him not only a full idea of whatever a physician ought to be, but which will also open his mind to enlarged and philosophic views of the causes, that have retarded the progress of the art of medicine. Some of these obstacles have arisen from faulty habits and from prejudices insensibly acquired in the prosecution of certain studies: other causes that have retarded the advancement of medicine have arisen from errours in the manner of teaching in our universities; from undue reverence for medical authorities;

from admitting as indisputable facts, what in reality have never been established by sufficient evidence or experiment.

Against the erroneous habits of thinking, which are often acquired in the course of certain studies, it may be in the power of a judicious parent or preceptor, easily to guard a young student, either while he reads with him, or when he hears him converse of what he has been reading. For instance, one of the errours Dr. Gregory points out is the excessive importance annexed to the niceties of nosology, and the disposition to believe, that the classification of diseases made by medical writers is complete, and in every respect accurate. While on the contrary it is impossible, that definitions or classification can be complete, till a science is arrived at perfection: that this is not the present state of the art of medicine, is allowed by all enlightened and candid professors, and is rendered indubitable by every day's experience. The description of the symptoms of each disease is given with much apparent accuracy and certainty by medical writers; but these symptoms in real cases are so variable and so much complicated, that the written description can seldom direct the judgment of a young physician, and he is mortified and puzzled at finding, that books and nature so little agree. Let these difficulties be pointed out to him when he first begins to study nosology; disappointment, if not perplexity, may thus be prevented, and philosophical diffidence will be cherished in his mind, instead of the presumption of theoretic learning. He will also be more at liberty to reason and invent, for he will not be circumscribed by the idea, that the boundaries drawn by the hand of man are the immutable

laws of nature. To keep the student from overestimating or undervaluing classification in general, we should point out its real use, which is to give our memories the command of a vast number of particulars, that we could not otherwise retain, or manage in reasoning; but we should observe, that to sort and arrange our wealth does not increase the treasure, though it puts it in our power to use it with more facility. Some nosologists have for our satisfaction decided, that man is subject to two thousand different diseases, and the casuists have numbered five thousand sins, to which he is liable; but it may be doubted whether morality or medicine have profited much by the accuracy of this classification of all the "ills which flesh is heir to." The distinction between the love of useful order and vain finical precision may be pointed out by examples, and by the striking contrast in the effects produced by the different manner of employing this spirit of arrangement. For example, compare the comprehensive inventive genius of arrangement displayed by Berthollet, Buffon, or Linnæus, with the curious impertinence of him who wrote a quarto volume on the anatomy of a caterpillar[1]; or of another frivolous pedant, who dedicated a quarto to the manners and habitudes of a frog.

Some other propensities, which may be dangerous to the medical student, may easily be prevented or checked by a sensible and philosophic guide in his early studies. When first a novice dips into medical and scientific books, he is

[1] Lyonet.

delighted with the ingenuity of systems; and he frequently betrays, or rather exhibits, in his conversation a disposition to imitate what he admires: he shows a propensity like his masters, to establish an hypothesis, or raise a system on a few facts hastily observed or *suspected*. This disposition should be gently checked by slight good-humoured raillery, by pushing his false reasoning, and the consequences of his hasty conclusions, to the extreme of absurdity, where the folly may become visible to his own eyes. This, however, must be done with judgment, lest it check the spirit of invention, a spirit which is often extravagant in its first efforts.

The desire to simplify knowledge by reducing all effects to a few general principles is another of the causes, which has been justly pointed out as dangerous to science, especially to medical science, because it tends to satisfy men with a few axioms precipitately formed, and it precludes that patient experimental investigation, which can alone lead to true conclusions. This should be suggested to the young student, and should be illustrated by examples taken both from ancient and modern times; these will come home immediately to his business; those will reach his understanding, because none of his passions or prejudices will, under this management, oppose the force of truth. As an instance of the absurdities, into which the love of system leads men of the greatest talents, may be cited the ancient Platonic doctrine of fevers. Plato having once established by the authority of assertion, that the first form of the elementary particles of matter was triangular, that from the different size and position of these triangles,

earth, air, fire, and water were produced; his followers could not do less in honour of their master than extend and apply this doctrine in medical philosophy; and accordingly they concluded, that the various kinds of fevers must arise from the predominance of one or other of these sets of triangles. If fire exceeded, ardent fevers were produced; if air, quotidian-intermittents; if water, tertian; if earth, quartan. Modes of cure corresponding to these absurd theories were laid down and practised. Nothing in that exquisite satire, "*the Loves "of the Triangles,*" can be more fanciful, or more fairly open to ridicule. Any thing equally preposterous in modern systems of medicine it might be difficult to point out for the instruction or amusement of the young theorist: but even since experimental philosophy has been professedly followed, some curious deviations may be remarked. A morbid acrimony of the blood [t], it has been asserted, is the cause of various diseases; the nature of this acrimony has been specified; the manner in which it is produced by occasional circumstances has been explained; indications of its presence, remedies, and preventives have been prescribed; and at length it has been discovered, that no sufficient evidence of the existence of this morbid acrimony has been adduced. The humoural pathology, and afterwards the nervous system, was to account for every appearance of disease; while in following either hypothesis its partisans quite forgot, that they were ignorant of the nature of the humours or the nerves. These are some of the absurdities, into which a zeal for system and simplifi-

[t] See Gregory.

cation betrays ingenious men; and these should be pointed out as warnings to the medical student.

Similar impatience of the slow progress of experiment, and similar eagerness to establish principles, instead of registering observations, has induced men frequently to assert and believe, that some newly discovered medicine is a specific for whole classes of diseases. At one time the world was to be cured of all maladies by tar-water:—"If it will kill me," says Gray, in a letter to Dr. Wharton, which seems to have been written at a time when this specific was in the height of its fashion, "send a man and a horse to me express, for I am "drinking it like a fish." Quick successions of these *universal remedies* rise and fall in the medical world; and a double injury is often done to science by the precipitation with which they are followed, and with which they are abandoned. Mankind seem to revenge themselves by the subsequent intemperance of their scorn for the folly of their previous credulity. Hence it often happens, that remedies useful in some cases have been thrown aside because they have not proved efficacious in varieties of diseases. Examples of both these errours, and of their alternate action, might be readily pointed out by any judicious preceptor, and the student might be guarded against them by good-humoured raillery, as well as by sober reasoning.

As to the erroneous or insufficient modes of teaching medicine in public colleges, it may perhaps be thought by some, that these should not be pointed out to young pupils, lest re-

spect towards tutors should thus be diminished, and lest admiration and enthusiasm for the art should be lowered by revealing its imperfections. But these are weak suggestions. The interests of a liberal profession, of science, and of humanity, are to be considered in preference to such narrow-minded, cowardly policy. The truth should be known; should be told to youth by their parents, friends, and preceptors, instead of being concealed for any future purpose. Pious frauds in education never succeed, or by their success, even for their own purposes, ruin the understanding and strength of mind of those on whom they are practised. To make a young man fond of his profession, do not excite his admiration of it by exaggerated pictures of false representations! Show it to him such as it is; for such as it is, he soon must see it, unless you blindfold him for life. Dr. Gregory, in a plain and manly manner, which does him and his profession honour, states, that of all the useful and practical arts medicine has made the slowest progress. From the days of Lord Verulam to the present time, it has been the continual complaint of sensible and well informed people, that in teaching medicine there seems to be a compact of errour between the teachers and the students: that professors, instead of pointing out where science is deficient or uncertain, where they speak from theory and where from experiment, instead of directing their pupil's attention to those parts of a system which require future investigation, endeavour to represent the whole as equally certain and equally perfect. They are often intent upon showing their own learning, or concealing their ignorance, instead of instructing their auditors. The routine of tuition established in colleges in some degree obliges professors to pursue the course

of their predecessors; and their natural indolence and love of authoritative superiority perhaps increase the attachment to ancient forms and dogmas. Let them act candidly, and they will not lower their real authority.

Sudden innovations in long established institutions are dangerous. It is better to let the progress of improvement, and the voice of public opinion, gradually operate necessary emendations. Some men of acute observation have lately asserted, that regular education cramps the faculties, and prevents the exercise of the inventive powers. In support of this assertion, they produce the examples of Franklin and Priestley, who were chiefly self-educated[y]: but a few, even of such striking examples as these, are not sufficient to justify so bold a conclusion. Excited by circumstances, some individuals may, by uncommon exertions of intellect and perseverance, have overcome the obstacles, which impede the progress of all who attempt to pursue science by new paths, instead of taking advantage of the experience of their predecessors. Self-taught persons, as has been already observed[x], frequently have deficiencies of knowledge, defects of under-

[y] The following passage from a letter of Dr. Priestley's to the present celebrated professor Davy, proves, that he taught himself chemistry at a late period of his life:

"As old an experimenter as I am, I was near forty years of age before I "made any experiments on the subject of air; and then, without, in a manner, "any previous knowledge of chemistry: this I picked up as I could, and as I "found occasion for it, from books. I was also without apparatus, and la- "boured under many disadvantages; but my unexpected success induced the "friends of science to assist me, and then I wanted for nothing."

[x] Chapter I.

standing and temper, which, as to the happiness of the individuals, or the general good of society, more than counterbalance the advantage of their *originality*, as it is called. This originality often consists only in the predominance of some of their mental faculties, which have been successfully cultivated, perhaps, at the expense of others. It will not be the wish of any, who have calmly examined the question, to dispense with *regular education*, even with its present defects; but it must be the desire of every candid and intelligent person to see it improved; and every anxious parent must wish, that his son could reap the benefit, avoid the defects, and supply for himself the deficiencies of the present establishments. All these purposes have some chance of being accomplished, by taking the middle course that is here advised; by fully explaining the truth to young men before they go to universities. To give them comprehensive and just views of the methods of pursuing science, let them, as Dr. Gregory advises, study the writings of "Lord Bacon, who had as enlarged "views in medicine, of its deficiencies, and of the proper "method of supplying them, as perhaps any physician who "ever wrote." It is scarcely necessary to specify, that Bacon's Novum Organum, and his Treatise de Augmentis Scientiarum, are the works alluded to: the credulity and fanciful notions which Lord Verulam has exhibited in most of his experiments, *solitary* and *in concert*, on *sympathies*, and on medicines curing by *consent* or by *union*, cannot now mislead; they can only afford striking proofs, if any were wanting, of the difference between giving and following excellent precepts.

Dr. Hook's Treatise on the Methods of improving Natural Philosophy may be read with advantage after Bacon's. It is worth observing, that, notwithstanding all the admirable cautions which Dr. Hook gives against suffering the mind to be biassed by favourite tastes or occupations in accounting for natural phenomena, he falls himself continually into the errour that he reprobates. How far his favourite taste for mechanics influenced him when he treated of metaphysics, may be seen in his theory of the coil of memory, in which he gravely represents the facts collected in the mind as arranging themselves spirally, one after the other, from the first fact to the last, and lying in their repository as a rope folded in regular coils; this arrangement, he says, accounts for the quick and easy transitions which are made by the understanding, from a recent to a remote fact; for, though the distance in succession may be great, they may happen in their spiral folds to be near each other, nay, absolutely to touch. While fanciful hypotheses, formed in consequence of the habitual bias of the mind, or favourite studies, relate merely to speculative questions, they are comparatively of little importance; but when they are applied to men's conduct, and influence their practice, then their absurdity becomes dangerous to happiness and life. An example of this may be pointed out in the life, or rather in the death, of the celebrated mathematician and natural philosopher, Mr. Lambert, who, when he had caught a violent cold, resolved to manage himself by an exact calculation that he had of the number of little abscesses which were formed in his lungs: settled how many he should expectorate per day; followed a regimen founded on this cal-

culation; and when, by his own account, he was much better, having only about eight thousand of these little abscesses remaining, the unfortunate calculator expired!

To obtain a just view of the actual state of medicine, and to concentrate the attention upon what may be really useful, the student, previous to commencing his medical course at Edinburgh, or at any other university, should read the present Dr. Gregory's *Conspectus*, a work of admirable good sense and elegant Latinity.

To relieve and amuse the mind in the intervals of serious study, the lives of eminent physicians may be read. The lives of Boerhaave and Sydenham, by Dr. Johnson, are excellent. Sydenham is said to have recommended Don Quixote to Dr. Blackmore as the best book a physician could study; perhaps Gil Blas would be full as useful. A young man, who is intended for a physician, should not be ignorant of the ridicule, that has been thrown upon his profession by men of wit[r] and humour: where it is justly deserved, it may guard him against faults and absurdities; even where it is unjustly applied, it may be advantageous by fortifying his mind against the derision of witty ignorance: for men of wit are sometimes ignorant, and then their attempts to depreciate science recoil upon themselves. The attacks of le Sage and Moliere have been directed against what is truly ridiculous; the absurd

[r] In Mercier's Tableau de Paris, tom. viii. p. 278, there is a witty apologue, and page 115, some humorous and sensible remarks upon the beneficial effects produced on the imagination of patients by the confidence, with which quacks exclaim, "Grace à Dieu, je ne suis point médecin; je suis guérisseur!"

rage for system, and the stupid vanity of useless learning. Dr. Sangrado's character and conversation amuse at this moment, as much as when they were first written; for though the rage for hot water and bleeding, by which Dr. Sangrado was possessed, may not be the fashionable system of the hour, yet the satire applies with equal force to whatever may be the reigning specifics. The account of Gil Blas's visit to his old master, of Sangrado's vehement declamation against the new practitioners, the tribe of chemical empirics, those who have harnessed themselves to the triumphal car of antimony, the worshippers of kermes and emetics, and the partisans of bleeding in the feet, still both amuse and instruct; for though the parties among physicians have changed, and though the definition of medical orthodoxy may be different from what it was in the time of this humorous dogmatist, some modern theory will always be open to similar ridicule. The jargon of medical pedantry may be altered, and the items in the apothecary's bill may vary, but this does not diminish the pleasure of reading the Malade Imaginaire of Molieré; the Messieurs Diafoirus are still original and excellent pictures, though their dress may be a little out of fashion. The *éloge* given by Mr. Diafoirus, the elder, of his son Thomas, will always amuse a well-educated young man; because he will feel the humour of the satire, and rejoice, that it is in no degree applicable to himself, or to his education [z].

[z] "Monsieur; ce n'est pas parceque je suis son père, mais je puis dire que "j'ai sujet d'être content de lui. * * Lorsqu'il étoit petit, il n'a jamais été ce "qu'on appelle éveillé. On le voyoit toujours taciturne, ne disant jamais "mot, et ne jouant jamais à tous ces petits jeux que l'on nomme enfantins. "On eut toutes les peines du monde à lui apprendre à lire; et il avoit neuf

Instead of attaching himself, like Diafoirus, to the old doctrines of medicine, to the utter exclusion of all new discoveries, and instead of trying, like him, to become redoubtable by wrangling at college, the rational student of medicine will at the university distinguish himself by a becoming respectfulness of conduct towards his instructors: yet, at the same time, he will not worship any great name, or yield implicit belief to any theory. Such blind deference is not now required by any university: human reason and rational liberty have made considerable advances since the times when, as Malphigi tells us, the physicians of the *old school* at Bologna were so incensed by Harvey's *new doctrine* of the circulation of the blood, that they did their worst to get an act passed to add to the solemn oath every student was obliged to take on receiving his degree this clause, "You "shall likewise swear, that you will, with all your might (pro "toto tui posse) preserve and defend the doctrines of Hip-

" ans qu'il ne connoissoit pas encore ses lettres. Bon! disois-je en moi-même, " les arbres tardifs sont ceux qui portent les meilleurs fruits. * * * Lorsque je " l'envoyai au collége, il trouva de la peine, * * * mais, enfin, à force de battre " le fer, il en est venu glorieusement à avoir ses licences; et je puis dire, sans " vanité, que depuis deux ans qu'il est sur les bancs, il n'y a point de candidat " qui ait fait plus de bruit que lui dans toutes les disputes de notre école. Il " s'y est rendu redoutable; et il ne s'y passe point d'acte ou il n'aille argu- " menter à outrance pour la proposition contraire. Il est ferme dans la " dispute, fort comme un Turc sur ses principes, ne démord jamais de son " opinion, et poursuit un raisonnement jusque dans les derniers recoins de " la logique. Mais, sur toute chose, ce qui me plait en lui, et en quoi il suit " mon exemple, c'est *qu'il s'attache aveuglement aux opinions de nos anciens, et* " *que jamais il n'a voulu comprendre ni écouter les raisons et les expériences* " *des prétendues découvertes de notre siècle touchant la circulation du sang, et* " *autres opinions de même farine.*"

" pocrates, Aristotle, and Galen, which are taught in this " university, and have been approved of during a long series " of ages; and that you will not permit their principles and " conclusions to be overturned by any person whatsoever." How much men of science are improved since the days when this oath was proposed by the members of a university, may be seen in a single example, by a letter from a modern professor, which deserves to be cited to the eternal honour of the candour of a great man, and as a warning even to men of first-rate abilities against the force of prejudice. The letter is from Dr. Black, professor of chemistry at Edinburgh, to Lavoisier:

" For thirty years I taught the doctrine of *phlogiston*. " Ten years of which time I combated *your discoveries*. That " barrier against every improvement, prejudice, required *ten* " *whole years*, a second siege of Troy, before it could be sub- " dued. I now see, clear as the noon day, the *truth* of the " *new system*. I have begun to teach it, and the young " students, having no prejudice to overcome, are every one " of them delighted with its simplicity and truth. Your *new* " *terms* are already familiar among them."

Among the improvements, that have been made since the time of Bacon in the mode of instructing youth in the art of medicine, should be mentioned the attention that is now paid to anatomy. Students have all possible means of making themselves masters of what is known of this science, and all possible opportunities and encouragement to prosecute further observations and discoveries. None can read Mr. John Bell's

preface to his excellent Lectures on Anatomy without shuddering at the idea of the mischief, that may be done by rash practitioners, who either operate or prescribe without sufficient knowledge of the structure of the human body. All who are acquainted with the history of medicine know, that one of the principal causes, which retarded the progress of the art, was the superstitious prejudice against anatomists. Until the reign of Francis the First, the dissection of the human body was held as sacrilege. The emperor Charles the Fifth ordered a consultation to be held at Salamanca, to inquire whether a man might, with a safe conscience, dissect a human body! There may be reasonable hopes, that now these prejudices are vanquished; and now that observation and ingenuity is directed to anatomy, the art of medicine will make a rapid, or at least a secure progress: especially now that the world is no longer in dread of the interference of the inquisition to forbid inoculation; of an edict of a king of Spain, enforcing a *specific* in fevers, or of an Orlof's proclamation of martial law against the plague.

One obstacle to the progress of anatomy, or to its useful application in the art of medicine, still remains; a difficulty, which arises not from the interference of the authority or the prejudices of man, but from his nature: the difference between the living and the dead body is such, that observations on the dissection of the dead can only approximate to the functions of the living. But, notwithstanding this difficulty, there is reason to hope, that it may in some degree be obviated by the ingenuity of man. The student of medicine should be encouraged in this hope by adverting to many improvements,

such as the extraction of the cataract, the taking up of arteries, and the discovery of the retrograde motion of the absorbent vessels. Admirable observations have been made on the nature of digestion: these the scientific world owe to Reaumur, Spallanzani, and M'Bride, and to the judicious use made of an accidental power possessed by a stone-eater, who could bring up from his stomach at will whatever he had eaten, and of Mr. Goffe, who could perform a similar operation by swallowing air. It may be thought by some, that the observations on the stone-eater's digestive powers are not precisely applicable to the stomachs of ordinary and healthy men, and that here we have still only an approximation to the truth: but however this may be, a great point has been gained by these experiments, since they have demonstrated the absurdity of the old theory of digestion, which, founded on some fancied analogy to a mill, considered the human stomach as an organ for grinding food. Other modern experiments, partly anatomical, partly chemical, deserve to be pointed out as peculiarly interesting to the medical pupil. The experiments on the effect of opium on the nerves and on the blood; the experiments on galvanism, which perhaps may prove to be but a modification of electricity; the experiments on various deleterious and salubrious airs and gasses, promise to throw new light upon many parts of medicine, and especially upon the *nervous system*, a term at present of very convenient use, but of very indefinite signification. Last, but greatest of modern discoveries, the young friend to improvement will rejoice in vaccine inoculation.

The school of medicine at Paris is an excellent establish-

ment *. From the accounts of the modes of examining students there was every reason to suppose, that a man could not be dangerously ignorant of his profession, if he were permitted to practice under the sanction of this school. No technical substitution could pass for real knowledge, as new and various subjects of inquiry were employed to determine the proficiency of the candidate, subjects which could not be foreseen by any temporary tutor, and to which answers could not be formed but by deductions of good sense from a large stock of general professional knowledge.

The museum belonging to the school of medicine at Paris contains the choicest specimens of natural productions, a number of models in wax of uncommon surgical cases, and some excellent anatomical preparations. It was observable that some of these, so far from shocking the imagination, were objects of unmixed admiration. One in particular, a preparation of all the veins and arteries of one side of the head and neck, and arm, was peculiarly beautiful. Surely no means can be devised more effectual for the suppression of quackery

* The author had an opportunity of witnessing the liberality of the gentlemen who presided over the establishment: to one of whom in particular he feels personal gratitude for his offering, if the relations of France and England permitted, to assist a medical student, in whose education the author was interested. He promised not only to permit the young man to profit by what had been collected in the museum and the school of medicine, but to give him further information in those branches of the profession which lay within his department. Such liberality is an honour to science, and a permanent advantage to mankind; it keeps open the communication of knowledge between different countries, and at the necessary returns of peace must tend to soften the enmity of nations.

and quack medicines, than to extend the knowledge of the complicated structure of the human body.

In this country the liberality of private practitioners (Mr. Heaviside for instance) affords great assistance to students; but still there is wanting in England, upon almost every object of science, public means of acquiring information, free from unnecessary obstructions, and the pitiful sale of tickets for admission. As to the pursuit of anatomical knowledge, a physician may unboubtedly carry it too far. It is his business and his duty to know and to learn, from time to time, every discovery that is made in this branch of science; but a man may be the best anatomist in the world without being a good physician. The student should have seen and operated upon the human subject, so as to be familiar with those various appearances of nature which cannot be imitated by art; but a very large portion of his knowledge may be acquired out of the dissecting room. Pharmacy is also a necessary branch of his profession; but he need not give up any great portion of his time to it: for were he to pound and compound during a whole apprenticeship, it would not contribute much to his medical skill. In short, the business of a surgeon and of a physician are different from those of a chemist or an anatomist, and the separation of those pursuits is highly advantageous to society. Physicians in extensive practice should not ardently attempt discoveries in chemistry or anatomy: their attention should be chiefly directed to discoveries in the therapeutic part of medicine. Few men possess from art or nature the power of invention; they who are thus endowed, should pursue new paths of knowledge: the field of discovery

is boundless, and the rewards of fame and self-approbation, where private fortune permits it, are as extensive; but the business of the world must not be at a stand while individuals are endeavouring to enlarge and improve the present stock of human knowledge. The dissemination of what is already known, is preferable to having physicians and surgeons universally employed in prosecuting discoveries.

Students formerly were obliged to learn by rote the whole theory of medicine, before they were allowed to see any thing of the practice; so that it was scarcely possible for them to distinguish between the useful and useless parts of the knowledge, which they had been taught in the schools. But now they have the advantage of clinical lectures, where, visiting the patients along with the professor, and listening to his instructions on each case, they have opportunities of learning theory and practice at the same time: they actually see the varying and complicated symptoms of diseases; they may observe the operation of different remedies, and can exercise their own judgment, both as to the prescriptions in each particular instance, and in comparing what they see of nature with what they have been taught by their books and masters. The student should keep exact notes, taken on the spot, of all he sees, hears, or observes, at these clinical lectures: because he will thus early in life acquire a collection of facts, and a register of accurate experiments, to which he can afterwards refer with confidence. Such notes should contain, carefully separated from the facts, whatever hints are suggested by ingenious persons, or whatever occur to the student at the moment; suggestions and reflections noted down at the time

when the objects are present usually prove more valuable than all the recollections of the most retentive memory. It will be more useful to a student to take such notes, than to write down word for word all the lectures and opinions he hears on the theories of medicine and chemistry. Opinions can be more easily recalled to mind than the minute circumstances of cases and facts, because opinions are connected with trains of reasoning, and if the reasoning be understood, it will secure the recollection of the deduction. Besides, facts are more requisite to the student of medicine than opinions, which he can find registered and repeated sufficiently in books. Formerly it was necessary for every young physician, who hoped to be distinguished, to garnish his writings and his conversation with quotations from Galen and Hippocrates; but now it is not necessary

> To gather husks of learning to the last,
> Till the rich harvest-time of life is past.

Without involving himself in any literary parties, it will be useful to a young man at the university to be a member of literary and scientific societies, where he may become acquainted with the most ingenious of his fellow-students, and where he may, by speaking or writing on scientific subjects, distinguish himself among his cotemporaries. He will also, among those societies of young men, hear the medical opinions of professors, and authorities and systems, ancient and modern, canvassed; his own knowledge will be sifted; he will be obliged to give reasons for his medical belief, and to consolidate his floating notions. All this will be useful to him, though perhaps the continual discipline of contradiction may

be disagreeable, and though the disputatious habits, and unceremonious manners of some of his antagonists may be offensive. Even the disgust he may feel from these circumstances will be beneficial: it will prevent him from imitating the rudeness, while he profits by the acuteness of the disputants.

The custom of writing inaugural dissertations is excellent; students give a specimen and measure of their abilities and attainments by their theses: but much technical knowledge and some barbarous Latin are necessary to be acquired for the purpose of standing an examination, and obtaining a degree. The *grinders*, or *crammers*, or by whatever other name these scientific *setters up* may be called, must do their part; and after the purpose has been effected, and the degree obtained, the young physician may then be allowed to sort the mass of heterogeneous knowledge, which was stowed into his memory for the occasion; he may throw aside for ever what is useless, and retain only what is valuable.

It is scarcely necessary to observe, that the young physician must, if he hope to obtain experience or practice, attend the hospitals in London. The son of an eminent and popular physician, being too fine or too indolent a gentleman to go regularly through his attendance at the hospitals, and expecting to rise at once to eminence by the assistance of his father's name, found his mistake when it was too late, and never got into practice. However painful some of the circumstances attending this course may be, it is absolutely

necessary, and highly useful. Before he begins to practise, the young physician has an opportunity of seeing experiments tried upon a large scale in hospitals, and he may acquire anticipated experience and medical acumen. Besides, its being known that he has steadily pursued this course is an assurance to the world, that he cannot be ignorant of the usual practice of physicians. After having gone through this part of his duty, a year or two may be advantageously spent in travelling, to acquire a more extensive knowledge of the world, to form his manners, and to enlarge his understanding. During his travels he should endeavour to make himself acquainted with all foreigners of eminence in science, especially with those of his own profession, and he should obtain from them all possible information relative to the state of science in different countries. He should also cultivate literary society in general; he may, while he is conveyed from place to place, if he read in a carriage, acquire local knowledge of the country through which he travels, and he may add to his stock of foreign literature what may enliven and adorn his conversation, and recommend him to his patients. Even infidels, men who would as soon believe in a priest as a physician, have been, if not converted to faith in medicine, at least brought to acknowledge, that their health has been much benefitted by the conversation of medical men. Even that arch enemy of the faculty, who actually died acting his own Malade Imaginaire, was brought to this confession; for the habitual *malice* in the wording of it, he must be pardoned. "So, Moliere," said Lewis the Fourteenth, "after all, I find "you have a physician! What do you do with him?"—

" Please your majesty, he entertains me by his conversation; " he orders me medicines; I don't take them, and—I get " well."

Some eminent British physicians have been men of literature as well as of science, and have been able to amuse the ennui of their nervous patients, to mitigate the severest sufferings of body, and to sooth the yet more intolerable anguish of grief by the exertion of their talents in amusing and instructive conversation, and by the happy use of the resources of literature and true philosophy. There are times, when cordials can be administered only to the mind; when neither poppy nor mandragora can medicine the sufferer to rest. In reading this passage, many persons will probably recollect with gratitude instances of the kindness and ability of some friendly physician, who has supported their spirits in hours of sickness and sorrow. These feelings of gratitude and affection, which every good physician raises in the hearts of his fellow-creatures, are his best reward, a recompense for all his toil and anxiety, far superior to the highest mercenary gratification, that he can receive. It is the peculiar advantage of this profession, that it affords continual opportunities of exercising all the noblest virtues and the highest faculties of human nature. This is the exalted and just point of view, in which a young physician should see his profession; and his predilection for it may be confirmed by the united testimony of men of the highest talents, and of the most extensive knowledge of the world.

" There is no end of my kind treatment from the faculty.

"They are in general the most amiable companions and the "best friends, as well as the most learned men I know," says Pope, in a letter written about a month before his death. "Whether what Temple says be true, that physicians have "had more learning than the other faculties, I will not stay "to inquire," says Dr. Johnson: "but I believe every man "has found in physicians great liberality and dignity of sen- "timent, very prompt effusion of beneficence, and willingness "to exert a lucrative art where there is no hope of lucre." To the authoritative testimony of Johnson may be added that of the learned Dr. Parr, who says in a letter to Dr. Percival, "I have long been in the habit of reading on medical sub- "jects, and the great advantage I have derived from this cir- "cumstance is, that I have found opportunities for conversa- "tion and friendship with a class of men, whom, after a long "and attentive survey of literary characters, I hold to be the "most enlightened professional persons in the whole circle of "human arts and sciences."

On the moral virtues and duties of a physician, on his religion, temper, and manners, it has not been thought necessary to expatiate in this essay, because no *peculiar* directions can be necessary for forming habits and principles, which ought to be common to all professions; and because every thing that can be said on these subjects is already before the publick in the popular works of the amiable and philosophic Gregory[b], the benevolent Percival[c], and the moral Gisborne[d].

[b] Gregory on the Duties of a Physician. [c] Percival on Medical Ethics.
[d] Gisborne on Moral Duties.

CHAPTER V.

ON THE EDUCATION OF COUNTRY GENTLEMEN, OR OF MEN INTENDED FOR PRIVATE LIFE.

MORE than one illustrious foreigner has envied the happiness of our English country gentlemen; more than one foreign prince has exclaimed, "The life of an English country gentle-"man is assuredly the happiest life in the world."

When we reflect upon the condition of English country gentlemen, we must perceive, that much of their happiness has arisen from their independence of mind; and much from their maintaining what is called *independent fortunes*. It was long their boast, their honest pride, to despise show and frippery, to do without the luxuries of a city, yet, to live hospitably, and in a manner becoming their station. They paid their debts regularly. They thanked God, that they were independent of all men, and could speak their minds freely on every subject, private or public, without fear or reward. Between this independence of mind and of fortune there is such an intimate connexion, that the one must be destroyed, if the other be sacrificed. If country gentlemen, from the desire to make a figure in the metropolis, or to outshine their neighbours, enter into contests of extravagance and scenes of

fashionable dissipation; if, instead of living upon their own estates and attending to their own affairs, they crowd to water-drinking places, and think only of hazard or Newmarket, the consequences must be, the ruin of their private fortunes, and the forfeiture of their political integrity. Instead of being their country's pride and the bulwark of her freedom, they will become the wretched slaves of a party, or the despicable tools of a court. They will be contemned and ridiculed by their superiors in rank, whom with unequal steps they awkwardly pursue. They will be detested by their neighbours, their inferiors, their tenantry, and dependants, and by the nation whose interests they abandon or betray. For when a country gentleman has lived beyond his income, what is his resource? not trade, not business of any kind; to that he cannot stoop; for this he is not qualified. He has no resource but to sell his vote, if he be in parliament; or if he be not, to solicit and bargain, perhaps by his county interest, with parliamentary friends, who may provide for his sons, or procure for him the means of repairing his shattered fortune. But what can restore his independence of mind!

How much the noblest virtues depend on the smallest can be thoroughly known only to those, who have looked closely into the secret motives of human actions. The great, the brilliant, and the solid virtues of integrity, patriotism, and generosity, cannot long subsist, unless they be supported and protected by the seemingly insignificant and homely habits of prudence and economy.

If this were a treatise on political economy, it might be

necessary here to define the term luxury: by some writers, it is used to signify every thing beyond the mere necessaries of life; with others, it comprehends chiefly the objects of the fine arts, and with others, whatever implies effeminacy of manners. But it is by no means certain, that a taste for luxury diminishes the martial spirit of a people; and to restrict men to the necessaries of life, would be to destroy commerce, and to reduce them to a state of Spartan simplicity, equally incompatible with modern ideas of happiness and modern systems of defence. The principle of the Lacedæmonian system of defending a country seems to have been, to deprive it of all that could tempt an invader. In modern times, Sparta and the life of a Lacedæmonian would scarcely appear worth fighting for; and it would be bad policy in these days, even if it were possible, to restrict the pleasures of life to that of bare existence, to reduce the love of our country, embellished by commerce and the arts, to mere habitual attachment to the natal soil. It is not in the Spartan, nor yet in the ascetic sense of the term, that luxury is here used.

Luxury, in fact, is a word that must vary in every age, and in every country, with the progress of civilization: it is not a positive, but a comparative term; for what is luxury in one rank of life, is not luxury in another; and the luxuries of yesterday become the necessaries of to day: no general or permanent definition therefore can be precise. Sumptuary laws, which have attempted to define luxuries, have always been absurd and incompetent. On this subject common opinion is the only standard; and as this varies with circum-

stances, so must the conduct of individuals. In every rank and situation there is a certain style in living, in houses, equipage, furniture, which is usual to persons of that class. Whoever in any of these things vies with persons of a superior station and passes the bounds of his rank and fortune, may be justly accused of being luxurious and extravagant. Those who consider the wealth of nations as the first object are right in wishing to encourage this species of luxury, and to speak of it as tending only to the quick transfer of property and division of estates; but those who consider the happiness of nations as an object far preferable to their wealth, will wish rather to preserve their moral independence, which must be sacrificed in the indulgence of these tastes for extravagance.

In the education of country gentlemen, therefore, early care should be taken to prevent their acquiring tastes, that may render them extravagant. The first means to be used are of a preventive nature. Parents should avoid giving children false notions of the value of things, by praising objects of mere luxury, by anxiety about external appearance, and by deference to wealth and show. They should not teach by example, that ornament is to be preferred to utility: and that people of fashion are superior to other mortals. All who have attended to children know how early they catch notions from those they live with, and how quickly they form deductions from casual expressions of admiration or contempt. By a few well-timed words of praise or blame, parents may infuse a noble and rational pride into the minds of youth, raise them above that petty emulation in expense which ruins the

happiness of families, and prepares the destruction of kingdoms. Magnificent houses and furniture, and parks, and equipages, and great entertainments, and fashionable company, are desired not so much for the pleasure they really afford, as for the distinction which they confer. Men are, we see, as proud of plain coats, as of gold and embroidery, according as the one or the other happens to be the mode; and in the same manner one person may be proud of paying his debts, and living within his income, while another is vain of bilking duns, and spending twice as much as he is worth. Young people may be taught to consider certain good qualities as greater distinctions than those external marks of wealth, of which the generality are so ambitious. From his childhood, the son of a country gentleman should hear, and see in his own family, that independence of character is respected; principles of honour, and the first feelings of generosity, should be joined in his young mind with the habits of economy. He should be encouraged to give, but never to waste his playthings, his clothes, his money, or any thing that can be useful to himself or others. He should be taught a few honest maxims, of which he will feel the value and force when he begins to reason and to act for himself; he should learn, that a gentleman ought to live within his income, and to pay his debts: that he should scorn to take a bribe, or to be the hanger-on of a court. These are wholesome truths, which, once fixed in a boy's mind, will form a firm foundation for the plain character of a country gentleman. Even before a child can have an accurate idea of what constitutes a good master, a good landlord, or a good magistrate, his ambition may be excited to become what his ancestors have been before

him, or what his parents and friends commend and respect. These impressions may be made without formal lessons, by seizing proper opportunities, as they occur. If the child hear his father speak to his domestics or tenants, or the country people in the neighbourhood, with kindness; if the boy sees that his father exerts himself to improve their houses, to add to their comforts, to prevent them from disputing, and to do justice among them, he will early acquire some notions of the true duty of a country gentleman: and if he hear his father's dependants and neighbours speak of him with gratitude and respect, he will even in his childhood be touched by these praises, and will probably resolve to imitate his father's conduct when *he grows up to be a man.* Many things occur between the forming and the keeping such a resolution; but it is well even to have formed it; such impressions may be weakened by time, or apparently effaced by succeeding events: but it often happens, that notions, which seem to have been obliterated, recur when people are placed in circumstances similar to those in which the thoughts were first introduced into the mind. Much has been attributed to hereditary propensities, which arise from the recollection of examples seen in childhood; these recur to the mind at the ages when they can be imitated: hence it has often been observed, that children, who had no resemblance to their parents when they were young, become like them as they grow older.

To strengthen the impressions made by example and conversation, preceptors and parents should select from books illustrations that may amuse while they instruct. The works of Goldsmith, of Day, and many periodical papers of Addison,

are well suited to inspire a boy both with the independence of manly character, and the benevolent feelings and amiable manners, which make a country gentleman beloved and respected.

The boy will hear conversations about elections and members of parliament; he may happen to see an election: the time should then be taken to impress on his mind the idea of the duties of a member of parliament, and to inspire his young soul with the generous sentiments of a true Briton. He should, for instance, hear the account of the Lord Treasurer Danby's visit in King Charles the Second's time to the patriot Marvel in his garret; he should hear, or he should read, of the noble firmness, with which Marvel rejected the temptations that were presented to him; he refused a thousand pounds laid down before him, though he was at the time so poor, that he was obliged to borrow a guinea from a friend as soon as the Lord Treasurer departed. The boy should hear also of the independent patriot, who was found by Sir Robert Walpole supping upon a cold shoulder of mutton; a circumstance which convinced the minister, that he could not succeed in any attempt to corrupt integrity, that was supported by unblushing frugality. Anecdotes such as these are not above the capacity of boys of ten or twelve years old, for they require no knowledge of the world to be tasted; and the enthusiasm, that generous conduct excites, is always most felt in early youth. A few such facts, related when the heart is warm, may make an indelible impression. The contrast to the sturdy respectable character may be shown in such lives as that of Sir Richard Steele, who, though he had excellent

intentions, was so weak, so imprudent, and so extravagant, as to become utterly contemptible. Once, when he was reproached by Whiston with his political venality, he replied, "I must ride in a coach; but you can walk." This answer contains much in a few words. Anecdotes such as these, told at happy moments, will make a strong impression on the mind of youth: and thus, even when very young, the spirit of independence may be excited among children. All this must be effected by domestic education, during the years which boys spend at home, before they are sent to school, and during the vacations, which they pass with their parents. The heirs of opulent gentlemen should not be brought up in their father's house, or near their father's estate, lest they should imbibe undue ideas of their own importance, and grow up with the contracted notions common to persons, who hear only of their own possessions, and see only their own dependants. Young squires are apt to fancy, that there is nothing in the universe equal to their father's house, and their own neighbourhood; and that no opinions can be rational or right, but those which they have been accustomed to hear from half a dozen domestic oracles. For this reason they should be sent to public schools, at a distance from their friends and connexions, where, mixing with strangers and equals, they will be forced to seek distinction by other merits than merely those of bearing a certain name, or being heir to a certain number of acres. Measuring themselves with others, they will learn of what small importance they are; and how very little the world thinks of those things, which have perhaps occupied their exclusive attention. These practical moral lessons are some of the most salutary, which a great school

teaches; and they are peculiarly useful and necessary to boys who are not intended for any of those professions, where continual competition keeps the self-importance of men in order, and where variety of circumstances must prevent them from contracting habits of dogmatizing obstinacy. The obstinacy of ignorance and of imaginary self-importance used to be one of the common ludicrous characteristics of our English squires; but the Sir Wilful of Congreve, the Western of Fielding, and the Tony Lumpkin of Goldsmith, are not now to be found in the most remote parts of England. The ignorant, hunting, drunken, obstinate, jovial, freedom-loving tyrant is no more to be seen, except in old novels and plays. The ptarmigan, the bustard, the cock of the woods, and the country squire, are nearly extinct. Instead of country squires, we have now country gentlemen. The diffusion of knowledge, and the advantages of polite and literary education, have silently and gradually operated this melioration. They must now beware, lest, to avoid the faults and foibles of their predecessors, they should run into the contrary extremes. It is said, that a Yorkshire country gentleman, not many years ago, gave an annuity of 300*l.* for the possession of a statue of Venus, the price of which he could not pay. It is true, that the understanding cannot in any class of men be too much enlarged; but it may be too much refined; it may be misapplied to subjects of little use to the possessor, in the situation in which he is destined to live: this must lead to the neglect of substantial duties, consequently to the degradation of the character of the individual. A youth may be warned of this danger, but he should not be discouraged from cultivating a taste for painting,

poetry, or for any of the fine arts or liberal sciences; provided his tastes do not lead him into extravagance, and provided he possess in theory, and apply in practice, the knowledge that is peculiarly requisite to a master of a family, a landlord, a magistrate, a grand juror, an elector, and in the most comprehensive sense of the word, a good subject. The range of knowledge requisite to fulfil these duties with propriety is much more extensive than can be conceived by men of contracted views. To be a good landlord, and a good magistrate, a man must not only have a desire to serve his tenants, and to do justice to all who appeal to him, but he must know how to be just and benevolent; otherwise he will be, as the proverb says, "*quanto buon che val niente*," so good as to be good for nothing. The more conscious he is of right intentions, the more positive and active he will be in maintaining his opinions and enforcing his authority; and the more obnoxious and dangerous he must consequently be to that portion of the community, over which his power and influence extend. An opulent country squire might, for instance, *encourage* his tenants to improve their condition, by introducing intricate modes of agriculture, by directing industry into new channels, by bounties to foster infant manufactures, by charitable donations to those who have large families of children, by restraints upon emigration, by *regulating* markets, by raising or lowering the wages of labour: but a man who attempts any of these things, a man who attempts any one operation in political economy, without understanding the principles of that science, runs the hazard of doing evil; he can do only partial good, and that merely by chance. Persons who have no knowledge on these subjects are apt to mistake the very

signs of prosperity in states for symptoms of decay, and are alarmed by alterations, which are incident and necessary to countries in certain circumstances. For instance, the changes in the rate of interest, the putting down monopolies, the lowering the price of provision, or the disposition of tenantry to emigrate[e], have all been the subject of loud lamentation with short-sighted persons. A landlord, who should act in consequence of his prejudices in these particulars, would injure not only his private interest, and that of his tenants, but, as far as in him lay, would tend to retard the progress of civilization in his country. These subjects are so intricate, and it is so hazardous to meddle with them, that even if the study of political economy were only to teach country gentlemen to refrain from rash interference, it would be of material service.

The knowledge of the value and price of land, of the rents which tenants are able to pay, of the causes which affect the rise and fall of rents, is absolutely necessary to a good landlord: he deals in land as tradesmen deal in different commodities; his tenants are his customers; he should therefore

[e] Lord Selkirk's "Observations on Emigration" ought to be read by every country gentleman, as well as by every statesman, who desires to inform himself on this subject. The style of this book is so simple, yet perspicuous, and the reasoning so plain, yet logical, that it will captivate the attention and convince the judgment of sensible and unprejudiced readers. Hume records it as one of the marks of increasing civilization, that the term *usury* ceased to be applied with opprobrium to the receiving interest for money: the historian of the present times may with equal propriety mention as a proof of improvement in political knowledge our having conquered the prejudice against the term *emigration*.

know precisely the value of what he is to sell, and of what they are to purchase, that he may neither be a dupe nor an extortioner. The danger of his being duped is usually greater than of his duping others; for tenants know what they can afford to give at any time for land: and they will not offer more, unless it is with the fraudulent intent of *racking* the land, and leaving their bargain in a few years upon the hands of the landlord. But these are practices better known, alas! in Ireland than in England. To distinguish improving tenants, and to give them proper encouragement, is another part of the duty of a landlord. This requires both discernment and steadiness of temper.

For the exercise of the functions of a magistrate, which is another important part of the duty of a country gentleman, an acquaintance with the principles of the English law becomes necessary. On this topic, Blackstone's admirable introduction to his Commentary should be consulted; he exhorts country gentlemen to make themselves acquainted with the laws and constitution of their country. Not only as magistrates, but as grand jurymen, they have considerable power in their respective counties, and for the exercise of this power they are responsible: they are bound to strict impartiality, to avoid all party spirit, and to resist all attempts at what is called *jobbing*.[1]

[1] This is a term well known in both countries; but *grand jury jobbing* is a term peculiar to Ireland, as in that country grand juries have the disposal of enormous sums of public money, for making roads and bridges, and for various other purposes. In some counties the oaths of jurors are respected; in others such a *good understanding* takes place between men of power and those who

As electors of members of parliament, and as persons who have often considerable influence in deciding elections, country gentlemen have important duties which they cannot adequately perform without a variety of political knowledge, and considerable sagacity. A modern country gentleman must not be such a politician as the tory foxhunter, whose life and opinions are so admirably drawn by Addison, in "the Free-"holder:" a politician who classes all his neighbours that voted on the whig side at the election under the denomination of dogs, curs, or whelps; who judges of parliament men only by their having voted for or against the duties on French claret, or the act for preserving the game; who hates trade, because it has made a parcel of upstarts as rich as men of the most ancient families in the country; and who heartily curses all the London merchants, not forgetting the Bank-directors. More enlargement of mind is now expected from a country gentleman. To choose representatives in parliament, he must be qualified to judge of the abilities and of the public conduct of the several candidates; this implies acquaintance with all that passes in the British parliament, with domestic and foreign politics, and some general principles by which he can reason for himself on public affairs. For example, what must be the portion of knowledge and good sense necessary to judge of Mr. Burke's Address to the Electors of Bristol! To those who know how elections are

have considerable electioneering interest, that the most bare-faced jobs are supported by grand jurors, packed for the purpose. It is not uncommon to canvass for votes upon such occasions: and of so much consequence is it to a party to have their friends returned on grand juries, that to *make the sheriff* is an object of great competition among those who have interest with the minister.

at present managed, it may seem absurd to talk thus at our ease of judging impartially, and upon rational grounds, of the merits of candidates. But while there is life, there is hope. And one of the best chances for restoring a national spirit of independence and honest patriotism is by educating country gentlemen to understand and to pursue their real interests, and the interests of their country.

The first step towards giving a young man this various knowledge is, to excite in his mind the desire to obtain it; and this is to be done by showing him, that such information is essential to the character, which his ambition has been excited to attain, and which his reason has been taught to prefer. Taking it for granted, that the means suggested for exciting in his early childhood a preference for a country life, and an ambition to be a respectable country gentleman, have been employed, there is a motive raised in his mind, which may be directed to any given purpose by a judicious preceptor. During the years, which the boy spends at school, there are scarcely any means of forwarding his instruction in those things, which are peculiar to his *profession*; but school has the advantage of keeping the young heir away from the flattery of tenants and dependants, and of preventing his acquiring premature and preposterous notions of his own importance; and it is infinitely more easy to supply any deficiencies of instruction, where there is a desire to learn, than to cure any habits of self-importance, or any local prejudices: and something may be done in vacations by associating pleasure with every circumstance of domestic and rural happiness. The boy should ride out with his father among his tenants; should

see in summer the delights of haymaking, and of harvest-home; in winter he should see the good old hospitalies of Christmas, and all those country festivities, which attach people to their homes. These customs tend to connect and to increase the pleasure of the connexion between different classes of society, and they cement the bond of union between landlord and tenant.

The heart of a benevolent youth will naturally expand in these scenes of innocent pleasure, and he will probably form many wishes and many schemes for increasing the comforts and permanent happiness of the peasantry, who enjoy so much the transient pleasures of a harvest-home or of a holiday. He will probably express to his father and his friends his wishes, and talk of what he would do, if he were *old and rich enough*, and perhaps he may solicit for favours of various sorts for tenants. Then is the moment to lead his understanding to reflect how real good is to be effected. Without checking his benevolence, he may be made to perceive the difficulty of bestowing gifts, or dispensing charities for the lasting advantage even of the objects of generosity. His mind may thus be opened by degrees to the perception of many of the fundamental truths of political economy; he may be shown examples of the folly and injustice of encouraging idleness by bestowing alms upon those, who are able and yet not willing to work; he may be convinced, that merely giving money to relieve the temporary wants of the poor, instead of inspiring them with the desire of relieving themselves by their own exertions, is not doing any real benefit: that it is as vain as the fond hopes of children who plant flowers without roots.

He should further be shown, that people in society cannot be made, or cannot long remain equals in property, unless they were all equally strong, equally wise, and equally industrious; and unless they had all precisely an equal number of children. It is sufficient to suggest these ideas to parents, and the manner in which, in some instances, they may be introduced into the mind; it would be tedious and impertinent to illustrate the subject farther. Indeed it would be impossible without making this a treatise on Political Economy, instead of an essay on the Education of a Country Gentleman. The object is to excite the curiosity of the pupil on these questions, and then he will read to inform himself farther and more accurately. Mere conversation on such abstruse subjects could never be sufficient, to teach all that ought to be known; but by hints thrown out at times, when the pupil's mind is interested on any of these points, his understanding may be wakened; he may be induced to think, by being urged to explain his ideas, and to defend them by arguments. When he has been brought to this point, the business is done; he will take pains to go to the bottom of the subject, let it be ever so deep. It will be necessary only to point out to him the works, that are most likely to afford him the information he desires to obtain.

When a youth has left school, and before he goes to a university, he might spend a few months at home under the care of a literary preceptor, who might prepare him to hear public lectures on political economy with advantage. Smith's Wealth of Nations is the best book to open his views, and to give him clear ideas. While he reads, he should be warned not to

take any thing for granted; not to believe, that, because he is perusing an author of high authority, he must therefore resign his understanding implicitly. No—the object is to induce him to think and reason for himself, not to make him get by rote the opinions or words of any author; that would be only to make him a *talking copy* of a book. As much as possible, he should be excited to apply what he reads to what he hears and sees in the world; this he may not immediately have opportunities of doing: but, if he have the intention, he will not forget to execute it on proper occasions.

At some of our universities he will have ample means of improving himself in the study of political economy, by hearing the lectures of able professors. It should be the object of a country gentleman at the university, to extend his general knowledge, and to imbue his mind with a taste for science and elegant literature. This may be done as much by keeping good company, as by reading good books.

After leaving the university, he should not return to reside at home, to lounge about his father's house, the idle heir expectant of the estate; but he should in times of war go into the army, and serve a campaign or two, according to the common expression, to make a man of himself; to see and feel something of the rough as well as the smooth parts of life; to be forced to form an independent character, by acting as well as thinking for himself. These are times, when other and more imperious motives call upon every young man of property and patriotism, who is not bound to a profession, to give his share of personal military service to his country.

In times of peace, the idle life of an officer would not be advantageous to the heir of a country gentleman; it might alter his domestic tastes and habits; it might give him a love of dissipation, or perhaps of gaming, which would be destructive to his happiness. Therefore, in times of peace, when there are no fit opportunities of his serving in foreign armies, he should travel: first in his own country, and afterwards on the continent.

In travelling through his own country, his principal object should be to inform himself of the modes of living, manners, and opinions of all ranks of people; but chiefly of the middle and lower classes[s]. He should inform himself of their different practices in agriculture; he should talk to farmers, and get acquainted with their notions of rural economy, and with their opinions upon those public measures, which affect their interests: by thus becoming acquainted with their prejudices, he will be able to form a judgment for himself, when he is to settle on his own estate; in the mean time, it will be advantageous to him to have seen the most remarkable and interesting things in his own country before he goes abroad; because these will be points of comparison to which he can recur, when he sees new objects; and because he will thus have it in his power to gratify the curiosity of foreigners; he will have some ideas to impart in exchange for those which he receives: this will be a means of drawing out the knowledge and conciliating the regard of enlightened foreigners. The most that a letter of recommendation can do for any traveller is literally to introduce

[s] See Education of a Lawyer.

him into good society; but after the first introduction, he must make his own way. If he have no information to give in return for that which is communicated to him, why should men of science or literature, whose time is precious, give it up to an uninteresting stranger. Complaints are often made of the silence, reserve, and haughtiness of English travellers, who either will not or can not converse: even on subjects of which they are well informed, they are not communicative; and they are sometimes shamefully ignorant of their own country, though fully possessed with the conviction that it is superior to all others; an opinion which they will never be able to impress to their satisfaction on the minds of foreigners, while they can enforce it only by assertion.

Some years ago an English nobleman, who set out upon his travels without having seen any thing of his own country, became so much ashamed of not having it in his power to give any description of celebrated places in England, and of not being able to answer any of the various questions, which were put to him concerning English manufactures, and British curiosities both of nature and art, that he actually returned home, determined to travel through the British Islands to see all those things, which he had never thought of seeing till he was thus roused to a sense of their value; and thus made sensible, that a man should qualify himself for going abroad by previously visiting all that is worthy of notice at home.

The principal objects which a country gentleman should propose in travelling are amusing and instructing himself, enlarging his mind, and increasing his power of doing good. By

seeing varieties of people and things, by forming acquaintance with polite, estimable, and enlightened foreigners, he will lay in a large stock of agreeable and useful ideas, which may serve for future employment and amusement in the many leisure hours he will pass in retirement. With these views in travelling, our countrymen will, it is to be hoped, see foreign kingdoms and manners without prejudice in favour of their own; and without affected, absurd admiration of every thing that is not English: an extreme into which some travellers have fallen by endeavouring to avoid the ridiculous nationality of others. A man of sense would not, on his return from France, build *pisé* walls in a country, where there are fine quarries, or abundance of bricks; nor would he, if situate in a part of England where both were wanting, resist the introduction of this mode of building merely because it is foreign: and at all events, he would not have observed with so little attention as to be obliged, after having resided in France or in Italy, to look into an English magazine for instructions how to practise at home what he saw every day abroad. Some, after a short visit to the continent, affect foreign manners, and convince their country neighbours, that they have been abroad, and that they are returned coxcombs. This folly is well ridiculed by Lord Chesterfield, in a well known paper in "The World," describing an English family's trip to Paris; and it is attacked by Bramstone in that exquisite satire, "The Man of Taste." The sense and discretion of a country gentleman are usually estimated, upon his return from his travels, by the simplicity of his manners, and by the objects to which he has directed his attention; what these have been must appear by his conversation, by the manner in which he employs his time or lays out

his money. After having seen the state of the arts, agriculture, science, and manners in other countries, he is now to settle in his own, and to endeavour to make himself a useful, respectable, and happy member of society.

If, at this period of his life, a young man, who has no previous knowledge of the duties of a country gentleman, comes into possession of a considerable estate, and has the entire management of his own property, he will find, that it requires uncommon prudence to guide even his benevolence. He will be in circumstances which are new to him; and he will be called upon to support a situation, to which, if the expression may be allowed, he has not served an apprenticeship. If, on the contrary, his father be living, he will have time to acquire some experience and knowledge of what is called country business, a sort of knowledge very necessary to him who is to manage a large estate. Locke has wisely exhorted parents to trust their sons with all the arcana of their affairs, and not, from short-sighted jealousy of those who are to be their heirs, to deprive themselves of the greatest blessings of advanced life, domestic confidence and friendship.

Under the guidance of a father and friend, willing to allow him a share of power, and capable of instructing him both by precept and example in the duties of a respectable country gentleman, how advantageously might a young man begin his life! and how much it must prepossess his neighbours in his favour, to see him introduced among them under such auspices! He would profit by parental experience, become acquainted with the characters of all those, with whom he is

afterwards to spend his life, his neighbours, tenants, or dependants, the magistrates and grand juries of his county, of which he is to form a member. In short, he would acquire the habits and local attachments, which are necessary to a rational love of our country and practical patriotism: he would take root in the spot from which he is to draw his sustenance and support, and he would be naturalized to the soil.

Among the pleasures and occupations of a country gentleman's life, agricultural pursuits claim, of course, a large share. By the opulent proprietors, of whom we are now speaking, farming should not be practised as a lucrative business: they should not be mere farmers, they should be agriculturists: they should look to the improvement of the science of agriculture, while others of more limited means, and of inferior knowledge, are compelled to attend to it only as an art. Gentlemen can afford to try experiments for the advantage of their tenants, for the benefit of their estates, and of their country. Whether these experiments succeed, or whether they fail as to the immediate object, they are of ultimate service; and provided they be not made rashly, or on too large a scale, they will not injure the private fortune of the experimentalist. Country gentlemen of large property cannot, if they wish to do public and private service, employ their money and time better than in ascertaining facts in rural economy, in establishing principles, instead of leaving so much as is now left to the two extremes of wild theory and narrow prejudice. Such men as these should defend the ignorant and imprudent from being imposed upon by the

quackery or folly of those who *come forward*, to use their own expression, with new inventions that are to perform wonders, or *new lights* that mislead the multitude. Gentlemen of sense and fortune may do great service by trying new implements of husbandry, which are said to save time or labour: those that are really useful will be brought into practice, without difficulty, by the simple example of their success; and failure in such hands, will expose the errours of bad mechanism with advantage.

This conduct will be serviceable both to the publick in general, and to men of science and ingenuity in particular; for while it discountenances pretenders, it will give the lower classes of people confidence in persons of superior talents, and will teach them to show toleration for new inventions. When practical farmers hear great promises, and see afterwards inadequate performance; when they perceive the most costly and complicated mechanism often fail to execute what can be performed with ordinary implements, they are confirmed, even by good sense and experience, in their belief, that what they and their fathers did before them is best, that the old ways are worth all the new methods. Obstinacy, or what is called obstinacy in the lower classes of people, often arises from partial experience; and the same persons, who are pertinacious in errour, would be resolute in what is right, if they had more ample information. Gentlemen of fortune and knowledge, who reside in the country, have means of instructing them continually, and of conquering, or rather dissipating their prejudices. Their inveterate contempt for theoretical farmers and mechanists prevents the progress of improve-

ment in our country; but this contempt cannot be vanquished by declamation: conviction must be brought home to the reason, and demonstration must satisfy the senses. This must be a work of time and patience, for which only persons of education and leisure are qualified.

Excellent examples, both of what should be followed and of what should be avoided in any attempt to improve a people, may be found in the accounts which have been lately published of the proceedings of two sets of missionaries. What to avoid, may be seen in the conduct of the Methodist South Sea Missionaries, who began by preaching to the poor savages of things which they could not comprehend, and who blamed them for not having habits, which they had no means and no motive to acquire. The South Sea auditors, though naturally gentle and docile, proved stubborn, profligate, and thievish under these tutors; of whom, in their broken English, they acutely said, "Massas give us great deal of good "talkee, but very little of knives and scissars."

What to follow, which is sometimes so difficult a task to point out, may be seen to advantage in the proceedings of the Quaker missionaries, in promoting the improvement and gradual civilization of the North American Indians. They found savages averse from all sorts of labour; the Quakers began by cultivating a piece of ground for themselves, and, without exhorting the natives to industry, showed them its advantages. The introduction of the plough among them was judiciously managed. "The Indians took," says the journal, "a very cautious method of determining whether the

" plough, instead of the hoe, was likely to be an advantageous " change for them or not. Several parts of a very large " field were ploughed, and the intermediate spaces prepared " by their women with the hoe, according to ancient custom. " It was all planted with corn; and the parts ploughed, " beside the great saving of labour, produced much the " heaviest crop; the stalks being more than a foot higher, " and proportionably stouter, than those on the hoed " ground[a]."

By similar patience in letting these ignorant Indians have time to see the result of experiment, and to feel the force of conviction, these instructors persuaded them to make good their fences, and to build houses with shingled roofs and stone chimneys: by similar methods they taught the people the blacksmith's art, and introduced among them forges, the spinning-wheel, the saw mill, the grist mill, and other implements and machines suited to their condition. And if all this could be accomplished by a few missionaries among ignorant and prejudiced tribes of savages, what may not be done by similar methods among the civilized inhabitants of our own country? Whenever improvements in husbandry or mechanism are resisted, we must blame the manner in which they are introduced.

Perhaps it may be thought, that much study and skill in

[a] See a Brief Account of the Proceedings of the Committee appointed in the Year 1795, by the Yearly Meeting of the Friends of Pennsylvania, New Jersey, &c. for Promoting the Improvement and Gradual Civilization of the Indian Natives.

mechanics would be necessary to enable a country gentleman to judge of the merit of new machines, and to explain their principles to illiterate uninformed neighbours and tenants; but in fact, the knowledge necessary for this purpose is so easy, and comprised in so small a compass, that a few hours well employed are sufficient for the purpose. It does not require any great share of science to know, that where the force of a man is fairly exerted, as in digging, thrashing, sowing, or boring, no machine worked by human force can be more efficacious than the simple instruments in common use; no levers, nor wheels, nor any combination of what are usually called the mechanical powers, can be serviceable either worked by one or any number of men.—It is easy to remember, that a good horse can do the work of from six to eight men, that a horse walking in a circle loses a very great portion of his force, and loses much more in a small than a large circle; that, on the contrary, where mere dexterity is required, with little muscular exertion, as in spinning, turning, weaving, &c. machinery is of inestimable value, in some instances enabling one man to do the work of hundreds. These simple truths, are applicable upon so many occasions, that it is wonderful such numbers of pretenders can succeed in duping the publick.

Besides a knowledge of the science of mechanics, the practice of some mechanic art will be a never failing source of amusement. Rosseau's pupil, Emilius, is taught to be a carpenter; this trade is a certain resource against that poverty, to which the highest classes may be reduced in the present disastrous times of change: but an agreeable occupation and amusement in the country, working in brass and iron is prefer-

able. A carpenter or cabinet-maker is to be hired every where; but for optical and astronomical instruments, time-keepers, and various other works, accurate workmen cannot be easily procured: and as these employments require invention, as well as execution, they are peculiarly suited to a gentleman. Dexterity in the use of tools should be taught to children; where this has been attended to, the skill necessary for constructing many parts of astronomical apparatus, if not every branch of that business, may be soon required. In recommending such employments, their necessity is not insisted upon. But he who has acquired a variety of rational amusements can best appreciate their value.

Various other branches of knowledge will be useful to a country gentleman. Without being a professed architect, he should be acquainted with the principles and general rules of architecture, and his ear should be familiar with its technical terms, that he may not be liable to be imposed upon by the apparent superiority, which a mere knowledge of these names gives to certain professional artists. A gentleman should be able to show an architect, who lays before him a plan of his house or his *castle*, that he understands enough of the business to prevent him from being easily imposed on, and enough to prevent him from being on the other hand suspicious, or unreasonable. The power of *estimating*, both as to the expense and time which any given work will require, must be of daily service to him. It will save him money, by preventing his workmen from cheating him, and it will give him authority over their understandings, which will ensure the prompt and exact execution of his orders; this will spare him much

disappointment and vexation. Thus, by his personal domestic experience, he will be convinced of the truth of the axiom, that *knowledge is power.*

An affluent country gentleman should be skilled in ornamental, as well as in profitable improvements of land. He should have at least those principles of taste, which will enable him to lay out his own grounds, or to judge of the advice of the professional improver. Any ignorant man of fortune can pay a *landscape gardener* for laying out grounds for him, for directing where he should plant, and where he should cut down, where he should raise and where he should level the surface; but there is one thing, which he cannot purchase—good sense:

Jones and le Notre have it not to give.

People of fortune are every day led into enormous and absurd expense, by thus giving up their understandings and their purses to the disposal of improvers. Some of them are certainly men of genius and taste; but, even where they succeed best in making *a work to wonder at*, can the most beautiful grounds laid out by the skill and labour of another afford the owner half the delight, which he might have enjoyed, if they had been gradually formed by his own skill, and with some portion of his own exertion. The pleasure of self-complacency constitutes an essential part of the pleasures of taste. Hope, and varied employment, and the sense of daily progress in the execution of our plans, are some of the most agreeable and useful concomitants of taste. All these are lost to the country gentleman, who does not think and act

for himself. So many instructive and entertaining works have lately been published on the principles of taste, on the sublime, the beautiful, and the picturesque, and these are now so much the subject of general conversation, that ignorance of them must become every day more shameful. Young people should be exhorted to think as well as to read on these topics, lest they should learn merely to repeat what Wheatly, or Alison, or Price, or Knight have said, without forming their own judgment.

Is it necessary to specify other sciences, as well as tastes, which may be useful to a country gentleman? For instance, astronomy, which is indeed peculiarly suited to a country life; mineralogy, at least such a tincture of it as would prevent his being imposed upon by the finders of mines and minerals. A slight knowledge on this subject would have prevented the ruin of many a fine estate, and happy family, who have fallen sacrifices to rash projects or designing adventurers.

Chemistry every day promises more and more to be serviceable to agriculture, and to all the useful arts of life; some acquaintance with its principles, and some general knowledge of its important modern discoveries, become necessary to a well-educated gentleman. His knowledge both of science and literature should in early life be rather various and extensive than deep or critical; he should have such a degree of information, as should make him wish for, and should enable him to acquire more: such a degree of information as should qualify him to bear a part in all general literary conversation, and should render him a fit and agreeable campanion for men

of science and talents in all ranks of life. He should with this view, observe notices of new books; he ought to read with care works of real merit: but he should not burthen himself with ephemeral products of the press. Periodical works of criticism he should take in to assist him in distinguishing what new publications are worth *tasting*, *chewing*, or *digesting*. It cannot be supposed, that an implicit reliance should be placed on the opinion of reviewers; but their analysis and their extracts furnish means of forming the judgment. By looking over reviews and periodical publications he will in some degree keep up with the current of knowledge. The Edinburgh Review and Nicholson's Journal diffuse monthly a large portion of information, and, what is better, a taste for science through this country. Even the most remote parts of the empire have now, rapid intelligence of all that is done among men of science and literature, in our own metropolis and in all foreign countries. It has been said, that this kind of reading is hurtful, as it gives only superficial information; but if it diffuse extensively a taste for any information, one great point is gained: from the superficies some may be led to the solid substance of knowledge. This kind of reading is utterly improper to teach young people the principles of science; but it is sufficient for the purposes, for which it is here recommended to country gentlemen. Their curiosity will be often excited by ingenious papers in these books; they will have motive and means for pursuing the speculation in the original authors: they can go from the specimen of the mine to the mine itself. Country gentlemen are not however doomed to be mere *amateurs;* they enjoy learned leisure, and every means of cultivating any art or science, and of acquiring

an accurate and extensive knowledge on any subject they may think proper to pursue.

Not only with books, but with men distinguished for literature, country gentlemen should endeavour to preserve an acquaintance. The present habits of society, and the freedom of intercourse in the republic of letters, are such, that it cannot be difficult to keep up a correspondence with men of letters, and to see them from time to time. A country gentleman should not be a fixture in his own house; he should occasionally visit friends in different parts of the empire, and of Europe at large, that he may change the habitual course of his ideas, and that he may avoid acquiring local prejudices. This will prevent him from becoming antiquated in his manners, or positive in his conversation; it will keep alive that charity, which a man of sense should cherish, even for the foibles of his fellow-creatures, and for the follies of fashion: he should see them with the smile of a philanthropist, not with the scowl of a misanthrope. During his stay in London, as he must be rather a spectator than an actor, he will enjoy all that is worth seeing or hearing without entering into competition with any of the fine people, who shine in a sphere, where he has no ambition to be distinguished. By this steady uniformity of conduct, and independent, but not unsociable character, he will obtain respect from all, whose opinion is worth his regard, and he will preserve the inestimable liberty of living in the manner he likes best, without abandoning his time and fortune to the disposal of a crowd of idle and selfish acquaintance—selfish; for all, who have had experience of fashionable friends, will be ready to declare, that they are absolutely and invete-

rately selfish: that they not only are indifferent as to what becomes of the companions of their pleasures, but that they are wholly unmoved by the ruin of those, who have wasted thousands after thousands for their entertainment. This system of selfishness and this farce of mutual compliment is now so well understood, that in a certain style of society nobody expects sincerity, or any thing like real friendship; yet what numbers are content to live this life of folly, as if it were "the only life to lead!" King James the First expressed his surprise, that English gentlemen should leave their estates and their homes, where they were so happy, so useful, and so much respected, to come up to London to join the pageant of a court, where they must be comparatively persons of no importance, and where they must every day feel their inferiority and inutility. In these observations there was more of truth and honesty than of that king-craft, on which that monarch usually piqued himself. It is singular, that a sovereign, who was fond of arbitrary power, should in this instance have given advice, which tended to secure the independence and freedom of a large class of his subjects, and, through their means, probably of the whole body of the nation. The policy of Lewis the Fourteenth, and the arbitrary monarchs of France, was to draw round them all the gentry and nobles of the kingdom, to make the luxuries and pleasures of a court and of a capital city necessary to their existence, to inspire them with a taste for expense beyond what their private fortunes could afford, and thus to render them dependent on him for places and pensions to support their extravagance.

May such policy never be pursued, or may it never suc-

ceed in our own country! Every generous heart must wish, that the gentry of the British empire may preserve that independence, which has made them the envy of foreigners, and, what is far more desirable, has rendered them honourably and truly happy. What condition can indeed be more desirable than that of a true English country gentleman; a man in the full enjoyment of personal, civil, and intellectual liberty; with a fortune that commands all the real conveniences and comforts of life, and a mind that despises every vain luxury; free from avarice, ambition, and all the malevolent passions, as free at least as human nature will permit, enjoying in the midst of his own family, friendship, love, and philosophic ease; yet with sufficient motive for exertion for continual and various useful and agreeable occupations; employed in educating his children, improving his tenantry, dispensing justice, cultivating science, literature, and literary friendships; performing all his duties, public and private, with knowledge as well as zeal; diffusing a portion of happiness on all within the sphere of his influence; beloved, esteemed, and respected by all whose love, esteem, and respect he can desire to possess; conscious every day he lives, that he does not live in vain, and grateful to Providence for the felicity he enjoys?

CHAPTER VI.

ON THE PROFESSION OF THE LAW.

IT must be the wish, and probably it is the hope, of every parent, who destines a son for the profession of the law, to see him rise to eminence, make an affluent fortune, and fill some of those high offices, which are the reward of men, who distinguish themselves at the Bar. Success in this profession depends neither on chance nor patronage; neither on birth, nor connexions: an able and assiduous lawyer must be employed, and will rise to notice and reputation, let his original situation in life, his family and friends, be what they may; nor will any the most powerful patronage or connexions persuade the publick to favour and employ him, unless he possesses the knowledge and talents requisite for his profession; for no man, out of mere compliment, will run the hazard of losing a lawsuit, that involves perhaps his property or his life. The first and the most certain means which parents can take to ensure the success of their sons at the bar must be, to give them a good education. To determine what constitutes a good education for a lawyer, they must begin by forming distinct notions of the qualifications and qualities essential and ornamental to the character of a good and great barrister.

A good and great barrister must have both a special knowledge of legal forms and precedents, and an enlarged view of the principles of morality and policy, of justice and utility, on which all jurisprudence is or ought to be founded. Beside having a thorough and intimate knowledge of these general principles and particular laws, he must have a ready recollection and skill in applying each precedent to the peculiar case, which he is to *advocate;* for while he feels the spirit, he must adhere to the letter of the law. In the most complicated and obscure cases, he must be capable of distinguishing truth from falsehood, and of making the distinction palpable to men of gross understanding, as well as to persons of the most practised judgment. To accomplish this, he must be able to separate the essential circumstances from the adventitious, to throw out of his consideration what is not necessary and to arrange the parts, so as to show in a clear manner the connexion and value of the evidence, the weight and number of proofs, and the force of the moral and legal arguments deducible from the whole. Among various opposite probabilities and contrary evidence, he must be able quickly to strike a just balance. He must have the power of exercising his judgment, and all his intellectual faculties, in public as well as in private; in the midst of noise, bustle, contradiction, and confusion, as well as in the tranquillity of the closet. He must be able not only to think, but to speak well in public. He must be an orator, qualified to convince by reasoning with all the closeness of mathematical demonstration, to persuade by touching the passions, and to amuse by seizing those looser analogies, which please the imagination. He must be capable of illustrating an obscure and enlivening a

dull cause; therefore he must know how alternately to relieve the attention of his audience by literary allusions, and to lighten upon his subject with flashes of wit. Beside possessing talents, learning, and various knowledge, he must be, or he must appear to be, a man of candour and probity, and not deficient in sensibility. Cicero, with a natural enthusiasm for his own profession, asserted, that a great orator must be a good man. Examples, alas! in too many instances may be cited in contradiction of this maxim; and experience obliges us to acknowledge, that *to seem* will sometimes answer the purpose almost as well as *to be*. A great orator must be a good actor, if he be not a good man; he must at least seem to feel virtuous indignation, or he will never be able to excite sympathy in the cause of the injured and oppressed. But this semblance of virtue can prevail only for a time: nothing but truth can permanently succeed.

A great barrister should write, as well as speak, with elegance, precision, and energy: he should know how to compress or to dilate his style as the occasion may require: he must answer technical queries, and give opinions in cases that are laid before him, with clearness and brevity; so as to give his clients as much information on the business as possible, and to convince those by whom he is employed, that he sees the whole scope and very *jet* of their case. On the contrary, in many speeches on criminal causes, and in many political trials, more oratory is to be displayed than learning; and a barrister, when he revises such harangues for publication, must be able to avoid technical phraseology, and to write popular declamation and pathetic appeals to the passions.

After having exercised the talents of an advocate, a distinguished barrister may probably be raised to the honours of the bench, and will appear in the highly responsible character of a judge. As a judge, he must completely lay aside those habits of an advocate, which inclined him to see, and induced him to state, the arguments only on one side of a question; he must sum up and state the amount of the arguments on all sides: and he must, with precision, temper, and dignity, explain and lay down the law without arguing on particular points. He must show himself free from all passion or prejudice as a judge in criminal cases. Though our laws humanely permit him to lean towards the side of mercy, he must not listen to the suggestions of weak, partial pity, in opposition to the dictates of firm, universal justice. If the highest office of the law, if the dignity of chancellor, should ultimately reward the services of an eminent lawyer, he will find it necessary to exert political sagacity, as well as the talents and virtues, which have been exercised in the previous course of his professional progress.

We may observe, that in every gradation of a lawyer's life there are certain qualities always necessary, though in some situations they are more displayed than in others. These essential qualifications are memory, judgment, eloquence, temper, and integrity; all these are more or less within the command of the power of education. Various and extensive as are the talents and attainments, which we have shown to be essential to the perfection of the character of a good and great lawyer, we venture to assert, that they may all be attained by any pupil, whose education is well conducted from his earliest

youth, and who has not some obvious deficiency of intellect, or defect of organization. Any failure in a boy's organs of articulation would be a reasonable objection against educating him for a lawyer. It is true, that the example, so often quoted, of Demosthenes and his pebbles shows, that such defects may be remedied by the extraordinary energy and perseverance of a superior mind; but there must be some very strong inducement to balance this objection.

From the moment a boy, who is to be educated for the bar, begins to articulate, the utmost care should be paid to his mode of utterance, and to the example set him by his attendants and companions. Young children are often encouraged in their indistinct pronunciation by the custom which nurses have of interpreting their meaning when they do not articulate plainly, and by the foolish mode of repeating their infantile mistakes. This should never be permitted; on the contrary, the child should be made to feel the use and necessity of speaking distinctly, in order to be understood, and to obtain his wants and wishes. He must not associate with persons of any age or rank, who have disagreeable tones or accents, or who use vulgar or incorrect language. The celebrated Boyle acquired the habit of stuttering, by mocking some stammering boys, who were his school-fellows. In the habits of speaking, as well as in those of acting, example is more powerful than precept. Parents often neglect the first habits of speaking in their children, because they flatter themselves, that these are easily cured by subsequent tuition. "The "boy has a terrible accent to be sure, and he speaks very ill; "but all this will be cured when he goes to school."—Beside

being unjust to the unhappy school-master, who engages to teach, but not to cure bad teaching, this expectation is often as fallacious as it is unreasonable. The first vicious habits and vulgar tones, even when conquered by force and banished by shame, often revive and reappear when the influence of these is withdrawn. The first associations are the most powerful, because they are connected with the most lively sensations of pleasure or pain. Whenever the passions are touched we may observe, that people always speak in the language and tones, which were most early habitual to them; and hence many, who have been taught to speak tolerably well by rule, late in life, betray their early bad habits the moment any of their feelings of pain or pleasure, hope or fear, recall their first associations. We have heard of a gentleman, who, with great care and difficulty, so completely conquered a strong Scotch accent, that none of his English acquaintance suspected him to be a North Briton, till one day, when he was to act a part in Macbeth, being much frightened on appearing for the first time on the stage, his fears wakened the habits associated with them, and, to the astonishment of the audience, he began to recite in broad Scotch.

On some minds modern example has much less power than ancient authority; and it is therefore necessary to support the plain dictates of good sense by learned precedent. These cautions respecting the first habits of pronunciation, and the choice of attendants and companions for the infant orator, will, perhaps, appear more important to British parents, when they recollect the examples of Grecian and Roman wisdom.

Philip of Macedon would not suffer Alexander to be taught to read by any but Aristotle. We are told, that in the education of the first of Roman orators, that his father was particularly careful from the boy's infancy, that he should keep company only with those who spoke correctly. Cicero was therefore early committed to the care of a man of the first dignity, as well as eloquence, in Rome. "The Romans were, of "all people," says Middleton, "the most careful and exact "in the education of their children; their attention to it "began from the moment of their birth: when they committed "them to the care of some prudent matron of reputable "character and condition, whose business it was to form their "first habits of acting and speaking. The best judges advised "that no time of culture should be lost; and that their literary "education should keep pace with their moral: that three "years only should be allowed to the nurses, and when they "first began to speak, they should begin also to learn. It "was reckoned a matter, likewise, of great importance, what "kind of language they were first accustomed to hear at home, "and in what manner, not only their nurses, but their fathers, "and even mothers spoke, since their first habits were then "necessarily formed either of a pure or corrupt elocution; "thus the two Gracchi were thought to owe that elegance of "speaking, for which they were famous, to their mother "Cornelia: a woman of great politeness, whose epistles were "read long after her death, for the purity of their language."

The concurrent testimony of many respectable ancient authors proves, that, during the era when eloquence flourished

most, sedulous attention was paid to the early education of the children

> Ipse mihi custos incorruptissimus omnes
> Circum doctores aderat.

The celebrated "Essay on the Causes of the Decline of "Eloquence amongst the Romans," which is attributed either to Tacitus or Quintilian, thus states the causes of that degeneracy: "The infant is delegated to some Greek *(French)* "maid, to whom one or two of the lowest servants are added "as assistants. By the stories and errours of these attendants, "the tender uncultivated mind of the child is tainted; nor "does any person in the house take the least care what they "say or do before their young master, when his parents "neither accustom him to truth nor modesty, but to play and "liberty: by which means, impudence by degrees steals upon "him, and contempt of others and of himself[a]."

Next to good habits of speaking, the cultivation of the memory will probably occur to every parent, as the object of most importance in the education of a lawyer. Natural weakness of memory should be considered as an insuperable objection in the first instance. The common opinion that

[a] Dialogus de Oratoribus. Sec. 29. Tacitus. At nunc natus infans delegatur Græculæ alicui ancillæ, cui adjungitur unus aut alter, ex omnibus servis plerumque vilissimus, nec cuiquam serio ministerio accommodatus. Horum fabulis et erroribus teneri statim et rudes animi imbuuntur. Nec quisquam in totâ domo pensi habet, quid coram infante domino aut dicat, aut faciat; quando etiam ipsi parentes nec probitati neque modestiæ parvulos adsuefaciunt, sed lasciviæ et libertati: per quæ paullatim impudentia inrepit, et sui alienique contemptus.

that memory is the essential, hurries on parents and preceptors to cultivate this faculty exclusively, and by methods which not only defeat the purpose as to the memory, but which also essentially injure the judgment. There are methods of exercising, without fatiguing the attention, and of rousing those powers of judgment and invention, which assist the efforts, and diminish the labour, both of retaining and recollecting ideas. In the early education of a lawyer's memory, care should be taken to make it exact, as well as prompt. Whenever the boy recollects any thing that is applicable, either in conversation or reading, he should be listened to with approbation; and when he, by this means, is encouraged to recollect quickly, he should be further excited to remember exactly, by being questioned closely as to the facts or terms of what he relates: he should be shown, that inaccurate knowledge is often utterly useless, and that for want of remembering some slight particular, the whole of what he recollects loses its value and effect. He should be asked, where he read any circumstance, which he mentions, and this will accustom him early to that habit, which is indispensable in a lawyer, of being able to give *authorities* for his assertions. Even the power of finding a given passage quickly in a book will be of advantage; and such habits of promptitude and precision early acquired may afterwards be extended beyond the volumes of his lilliputian library, to the formidable folios of the law. The exercise of the memory should not be confined to books; the boy should be encouraged to relate any entertaining or instructive facts and circumstances which occur, and this will improve his elocution, as well as his memory. To be able to narrate clearly is a talent, which few

people possess; yet it is of daily utility, and it is peculiarly requisite in the profession of the law. Without formal reprehension, or grammatical lectures, a child may, by playful raillery, be made to perceive the errours and deficiencies in his juvenile narrations, and he may be taught to avoid that confusion of pronouns, and those elisions of meaning, which make some story-tellers and some evidences incoherent and unintelligible.

Few peculiar rules can be given for the early education of a lawyer's judgment; for if the general power be cultivated, it may be afterwards applied to whatever is necessary for his profession. Children may early be led to form judgments of the probabilities of events, moral or physical, and of the value of direct or indirect, verbal or written evidence. A boy intended for the bar should have his judgment exercised as early as possible in these particulars. Whenever any story that is thought incredible is related, let him be called upon to give his reasons for disbelieving it; or when any circumstance happens, which is told differently by various persons, let him decide which narration is the most likely to be true, and let him be excited to support his opinion by argument; and if it be fallacious correct it, or if it be judicious confirm it, by afterwards inquiring minutely into the truth. The young lawyer should be allowed to be rather disputatious, and his acuteness must make amends for any want of politeness in questioning the accuracy of assertions, or the probability of evidence. At the same time that he is encouraged and protected in this freedom of inquiry, and spirit of investigation, he must himself be enured to bear contradiction,

and accustomed to have his reasons refuted, and his errours of expression cavilled at and ridiculed. This will be early discipline for his temper, which, if properly managed, will teach him self-command. These little trials of temper should not, however, be hazarded in publick, till the pupil has been practised and seasoned in private: two or three people even of the same family constitute a *publick* to a child. He must be carefully trained to feel confidence in his own reasons when he is in the right, and to abide by them without being baffled by contrary assertions, or by those foolish sophisms, which are sometimes practised upon children.

When the boy feels the triumph of success, when he has established his argument, or produced an apt quotation or precedent in any even of his playful conversations then is the moment to associate with the pleasure of approbation the prospect of his future profession, and to excite the first ambition to distinguish himself hereafter. Children are very attentive to the judgments that are given of them, and the prophecies which they hear of their future destinies. "That "boy has talents for the law," or, "that boy will make a "figure at the bar, if he go on as he has begun, and if he "have application enough for the study"—are prophecies, which may sometimes prove the cause of their own accomplishment. But, whenever they are made, it must be done with sincerity; not merely with the idea of encouraging the pupil, or prepossessing him in favour of a profession, by persuading him, that he has talents, which he really does not possess. Such artifices are soon detected even by inexperienced childhood, and then they defeat their own purposes.

Without using any deception, there are fair and honourable means of forming a child's taste early to the profession which he is to follow. All the pleasurable ideas, which can be connected with it, should be presented, and this should be done as early and as constantly as possible. Even the most trivial circumstances may make a salutary and indelible impression upon the child's imagination; for instance, the sight of a judge in his robes, or of a judge's entry into a county town, with the train of sheriffs' officers, and the carriages of gentlemen, who attend to do him honour, and who swell the dignity of the legal procession. Long before a child's reason is capable of deliberate choice, his imagination may be struck by such external circumstances as these. Long before children can comprehend the relations of society, or the real advantages of any one profession compared with any other, they are capable of making minute observations upon the manners, of those with whom they live; and from the degree of respect with which they see individuals of certain professions treated, they form a predilection for or against those professions, without exactly knowing the cause of their own feelings. If a boy see, at his father's house, lawyers treated with deference; or if he hear men of eminence at the bar spoken of with esteem and admiration, he will imbibe an habitual reverence for the law. If he hear lawyers talk of their profession with that natural degree of interest and enthusiasm, which all men feel for a profession in which they succeed, the boy will catch a portion of this enthusiasm, and will desire to be what he admires. Anecdotes of celebrated lawyers should be told or read to him; and when he is able to read with perfect ease to himself, but not before that time, he may be amused with

reading the lives of those, who have raised themselves from low condition to the highest honours of the state. Slight as these means of inspiring professional taste may seem, they will be found sufficient to effect great purposes. The imperceptible seeds of ambition, once sown in the mind, germinate, and in course of time are able to make their way through the most ponderous obstacles, that impede their growth.

All that has hitherto been suggested for the early education of a young lawyer is addressed peculiarly to parents, as it relates to that preparatory instruction, which may be given at home before the age when a boy should be sent to school. In particular instances, where parents have talents, leisure, and resolution sufficient to pursue for many years a steady plan of instruction; and when they have a large family, which gives them the means of exciting generous emulation, a private education, not a secluded, is to be preferred, even for a lawyer: but such a combination of advantages as we have enumerated can seldom occur; and, except in these rare cases, every attempt at private education for boys intended for public situations must be deprecated. As Quintilian observes, a man intended for a public orator ought to be so bred as not to fear the sight of men, since that can never be rightly learned in solitude, which is to be produced before numbers.

Previous to his going to school, a boy must be taught whatever is necessary to place him upon an equality with boys of his own age; else, let his abilities and other knowledge be what they may, he will, as soon as he goes to school, be left

behind in the race of learning, and will consequently be discouraged. Without stopping to determine the precise value of the knowledge required, and without being deterred by the idea, that a more useful course of early instruction might be devised, parents must be governed in these respects by the temper of the times; and when they have decided on public education for their boys, they must prepare the pupils for that course, which they are likely to receive in these countries.

Boys are sometimes sent to initiatory schools, when they are about eight or nine years old; by that time they should know how to read English well, to write a good round hand, and to spell correctly; they should have learned the first four rules of arithmetic; and the general principles of grammar should have been taught them by the easy conversation lessons, which have been formerly recommended*. Their future progress in learning languages will be much facilitated by their having early acquired clear ideas of the meaning and use of grammar. Even the being familiarized with the names and nature of nouns, substantives, adjectives, verbs, &c. will prevent their feeling that confusion and dismay, by which a poor, ignorant, little urchin is often overwhelmed, when a Latin or English grammar is put for the first time at school into his trembling hands, and when the eight parts of speech, the conjugations and cases, come upon him at once in all their terrours. As a boy at school must learn much by rote, it will be expedient before he goes there, to practise him in getting by heart. Though, philosophically speaking, this exercise of getting by rote is not advantageous, and though it is not the best culti-

* Practical Education, Chapter on Grammar and Classical Literature.

vation for the memory, yet here, as in many other cases, what is expedient must be preferred to what is right: so much of a school-boy's happiness, his exemption from so large a portion of bodily pain and mental disgrace, so much of his power of attaining to school honours and rewards, will depend upon the single circumstance of his being expert in learning words by rote, that all these incentives must not be resisted. Then let the intended school-boy be rendered as expert as practice can make him in this tiresome exercise; but at the same time, for the love of his understanding, assist and improve this *nonsense memory* with as much sense as you can: excite him always to try, at least, to make out the meaning of what he learns, and to recollect, wherever it is possible, by the connexion of ideas, instead of by the mere gingle of sounds.

In the choice of an initiatory school, peculiar attention should be paid to the accent and language both of the masters and scholars. In some provincial schools in England, and almost every where in Ireland, the pronunciation and dialect are bad. No motives of convenience or œconomy, no consideration whatsoever, should prevail on parents to place boys, of whom they hope to make orators, in such seminaries. After having chosen with all possible circumspection one of these seminaries, it is strongly recommended to parents to abide by their choice, even though they should afterwards discover some objections, or though they may hear of some tempting circumstances in other places. The bad consequences of changing from school to school are great. The pupils have to recommence their studies according to the fashion or whim of each new master, and besides habits of idleness and inat-

tention, a disposition to cavil at the orders of their tutors, and a love of change will be induced; all of which will be found more disadvantageous than any local or casual circumstances, that may be disagreeable in any given seminary.

Before a boy is removed from initiatory masters to any of our great public schools, he must have learned perfectly by heart the Latin grammar; and if it could be accomplished, he should have some knowledge of the Greek grammar: at all events, he must know how to read and write the Greek characters. His knowledge of English grammar and of arithmetic should be kept up; and he must be practised in spelling, in writing, and in reading English prose and poetry. If any of these things should have been neglected, the deficiencies ought to be remedied during vacations. If, either from want of application or defective tuition, the pupil have not acquired the necessary knowledge of the rudiments of Latin, he must not, upon any account, be removed to a higher school; which would only be putting him into a situation, for which he is unequal. A boy should never be pressed forward from one school to another, or from one class to another, till he is perfectly firm on all the previous steps; otherwise he will be compelled to go over them again with disgrace, and he will lose all confidence in himself and in his instructors. It is much better, that he should be for a year or two what is called *backward in learning*, than that he should never be able to get forward; a disaster, which often befalls those, who are put beyond their speed.

Many expect to find in a work on education not only

general instructions, but particular details as to the books that are to be read, and the tasks that are to be given; they expect to be told not only how they are to manage their children every year, but every day of the year: as in a gardener's calendar we have a list of "things to be done each "month," and are told "this is the time to sow your early "crop. Now weed; now transplant." It would be in vain, however, to make a calendar of gardening, or of education, for those who cannot comprehend or apply the general principles of the art or science; for after all, climates and soils, tempers and capacities, are so various and so variable, that much must be left to the discretion of the gardener and the preceptor.

In "The Pleader's Guide," the following plan of education for Mr. Job Surrebutter, a lawyer, is described.

"By education formed to shine
"Conspicuous in the pleading line,
"*You, Job*, from five years old to twenty,
"Were cramm'd with Latin words in plenty;
"Were bound apprentice to the muses,
"And forc'd with hard words, blows, and bruises,
"To labour on poetic ground,
"Dactyls and spondees to confound;
"And, when become in fictions wise,
"In Pagan histories and lies,
"Were sent to dive at Granta's cells,
"For truth in dialectic wells.
"There duly bound for four years more,
"To ply the philosophic oar,
"Points metaphysical to moot,
"Chop logic, wrangle, and dispute:

" And now, by far the most ambitious
" Of all the sons of Bergersdicius,
" Present the law with all the knowledge
" You gather'd both at school and college."

Allowing for the licensed exaggeration of a wit, it must be acknowledged, that there is some truth in this satire. All the general arguments used against the waste of time and labour in writing Latin and Greek verses apply with peculiar and increased force, when it is considered what the school education of a lawyer ought to be. If lawyers could make Latin and Greek verses with all the facility of our most renowned Greek and Latin scholars, of what utility would they find this accomplishment in Westminster Hall or on the bench?

It is true, that the recent example of Sir William Jones might be brought *apparently* with some force against this opinion. Sir William Jones[b] was sent to Harrow school in his seventh year, and he soon made such a proficiency in his classical studies, that strangers, who came to visit the school, often inquired for him by the name of *the Great Scholar;* and Dr. Thackeray declared it to be his opinion, that " Jones was a boy " of so active a mind, that if he were to be left naked and " friendless on Salisbury Plain, he would nevertheless find " the road to fortune and to fame." The good sense and candour of this judicious preceptor in pointing out the general activity of his pupil's mind, instead of confining his praise merely to scholarship, is much to be commended. It is proper to speak with deference of a man of such vast and various

[b] Lord Teignmouth's Life of Sir William Jones.

attainments as Sir William Jones: his indefatigable industry, his undaunted perseverance, both in professional and literary pursuits, his amiable domestic character, his energy, firmness, and integrity in public life, must excite admiration, respect, and affection in every good and great mind. The history of his life will be read with avidity by every youth susceptible of generous emulation; and it must be peculiarly interesting to young men destined for that profession, which he pursued with so much honour to himself and to his country; a profession which he proved to be compatible with the general cultivation of polite letters, and with particular proficiency in many parts of elegant and profound learning; a profession, which his personal reputation, while he yet lived, raised and adorned in the eyes not only of his own country, but of all civilized nations; a profession, the members of which continued after his death, and will long continue to glory in the splendour of his fame, and to feel the yet more beneficial influence of his moral example. The history of such a man does not need the feeble recommendation of any individual author to interest the youth of Britain. It will be read long after these pages are forgotten. Every real patriot must anxiously wish, that the life of Sir William Jones may be perused by candidates for the bar, and by their preceptors; not merely with indiscriminate admiration, but with judicious attention to what it may be prudent to imitate, or to avoid—yes, *to avoid*; for in all human examples there must be something to shun. Yet it has been the unfortunate propensity of mankind ever to ape some insignificant peculiarity, or to copy some prominent defect in great men, instead of emulating their essential and characteristic excellencies. Even in the

example of Sir William Jones something may be found which mere imitators might carry to excess,

> "For what to shun will no great talent need,
> "But what to follow is a task indeed!"

His application and talents pupils will not find it easy to imitate; but preceptors may attempt to follow him in the misapplication of some of his labour. He understood fourteen languages, including the Chinese and Turkish; the idioms of India, Persia, and Arabia; and his biographer assures us, that the list might be extended by specifying other dialects of modern languages, which Sir William Jones understood, but had less perfectly studied. This astonishing list, joined to his high reputation, will, it is to be feared, exalt the character of a linguist to an undue height, and will induce many an ardent youth, and many an anxious parent, to misapply much valuable time. No wise parent would wish to see young men of great talents and expansive energy contracted into mere linguists. How far it would be worth while for young lawyers to study the Sanscrit or Arabic with the hope of becoming judges in India, is a speculation foreign to this essay.

It still, however, remains to be considered, what advantage Sir William Jones derived from his facility in Latin and Greek composition. This accomplishment, in addition to such a knowledge of classical literature as a gentleman and a lawyer ought to possess, was perhaps of some advantage to him, as it enabled him to write in Latin to some of his foreign correspondents; but this convenience was balanced by the habit

he had acquired of writing stiff Latinized English; for it must be confessed, that much pedantry and great appearance of affectation of classical style are seen in his early letters; for instance, in the following to Schultens:

"Although I sincerely acknowledge the charms of polite "literature, I must at the same time adopt the sentiment of "Neoptolemus in the tragedy, that we can philosophize with "a few only; and no less the axiom of Hippocrates, that life is "short, art long, and time swift. But I will also maintain "the excellence and the delight of other studies. What! shall "we deny that there is pleasure in mathematics, when we re- "collect Archimedes, the prince of geometricians, who was "so intensely absorbed in the demonstration of a problem, "that he did not discover Syracuse was taken? Can we con- "ceive any study more important than the single one of the "laws of our own country? Let me recall to your recollec- "tion the observations of L. Crassus and Q. Scævola on this "subject, in the Treatise of Cicero de Oratore. What! do "you imagine the goddess of eloquence to possess less attrac- "tions than Thalia or Polyhymnia? or have you forgotten "the epithets, which Ennius bestows on Cethegus, the quint- "essence of eloquence and the flower of the people? &c."

This is not the familiar letter of an English gentleman; it is more like a translation from a Latin epistle. Nothing can be more repugnant to the taste of English readers; and a barrister or an orator, who should attempt to speak in such a style, would be not only tiresome but ridiculous, as ridiculous as if he were to attempt to walk mounted on the cothurnus in

the bustling streets of London, or to appear in the Roman vest and toga in Kensington gardens. When Sir William Jones went to the bar, and engaged in active affairs and real business, he lost or laid aside this Latinised style; his letters then became agreeable, and sometimes really eloquent. The difficulty which many schoolboys and many young men, who have been accounted good scholars, find in writing their own language, seems to arise from their having been exclusively accustomed to the idiom and inversions of Latin, which do not suit our language. It is evidently of great consequence to a barrister to speak and write his own language better than any other; and it is absurd in a professional man, whose time is precious, to waste it in acquiring habits of expression, which must be laid aside when he enters upon his professional career.

It has already been allowed, there should be pure Latinists, and pure special pleaders; but there is no necessity to join forcibly together two trades, which have nothing in common: it is well that some should, for the advantage of others, be devoted to the study of Greek accents; but it is preposterous to require, that boys intended for professions, in which these things can never be of any use, should begin their education by learning them at an immense expense of labour and time; and all this merely to acquire renown at school and college, or to comply with long established routine and obsolete prejudices. The boys intended for barristers may employ that portion of time, which will thus be saved for them, in acquiring knowledge more congenial to their profession; for surely nothing can be less congenial than

Ciceronian and law Latin. They may learn English history, and some general acquaintance with English literature; they may have leisure to read books of good reasoning on any subject, which is the best method to improve their powers of judgment and argumentation. It has been already suggested, that themes for schoolboys should be on subjects which they can understand, not on abstract topics, which they cannot comprehend, and on which, if they be compelled to write or speak, they can only string words and sentences together, to which they annex no accurate meaning. For the themes of lawyers, questions should be proposed relative to facts or opinions, which may particularly exercise the talent for discrimination, and the power of stating arguments clearly on each side of a question, and of showing where truth preponderates. Questions from real trials might be proposed, which involve no points of law, but which relate merely to the balance of probabilities, the estimating the value of contradictory evidence, or the plain principles of right and justice. A serio-comic book[e] has been published, containing real cases in a court of conscience, which will afford ample matter for such exercises. The titles of some of the cases are, "The meek Husband and bouncing Wife," "The Coffin," "All in the Wrong," "The Merchant and the Button-maker," "The Pattern Card," "Friendship destroyed by the Fall of a "Tree," "A Trip to Litchfield Races," &c. The young reader may be assured, that these attractive titles do not resemble the insipid heads of chapters in a novel; they have some reference to the contents of the chapters themselves;

[e] Hutton's Minutes of a Court of Conscience, at Birmingham.

and the whimsical mixture of good sense, oddity, and honesty in this volume, will repay those who take the trouble of looking it over.

Those who regulate their opinions by ancient authors, may perhaps be reconciled to this indirect mode of instruction, by being told, that a similar plan was proposed by Xenophon. The story of the judgment of Cyrus, in the case of the great and little coat, is on record in every child's miscellany. The system of instructing boys in the principles of justice, as it is recommended in the Cyropedia, and as it is there supposed to have been practised in the public seminaries of Persia, was simply to make the higher classes of boys monitors of those younger, or more ignorant than themselves. These monitors were in their turn subject to have their justice arraigned, and their judgments rejudged. Might not the system of fags and fagging, if it yet remain in our great schools, be reformed? and instead of the tyranny and oppression which it produces, might it not be made useful to the morals and understandings of the different classes and ages of schoolboys? And if boys were thus made judges of each other, and allowed to appeal to their superiors, and be permitted to plead their own causes, would it not be peculiarly good education for lawyers? Not that these discussions should relate to the laws of the constitution: this would introduce a democratic spirit, incompatible with the nature of that monarchy, which every master, and every man of common sense, knows to be necessary for the government of that miniature empire, a school.

Chaptal, Barruel, and other modern French writers on na-

tional education, recommend, that, after youth have acquired the rudiments of education in primary schools, they should be prepared for their different professions in what they term *des écoles speciales*, schools for the special purpose of professional education. In some cases, this system might perhaps be advantageously adopted in England; but for lawyers, separate schools are not necessary, and would in many respects be injurious. An equal cultivation of the powers of the understanding, the acquisition of general knowledge, and a taste for literature, ought to be the objects of attention during the first sixteen or seventeen years of a lawyer's life. Technical instruction in the law should be reserved for a later period. Were boys of eleven or twelve years old taught the nature of legal fictions, or of *Ca' Sa's*, *Ac Etiams*, *Quo Minuses*, and *Fieri Facias*, and the amiable *Doctrina Placitandi*, we might make Counsellor Borums or Counsellor Botherums of our pupils, but nothing else. The more abilities the boys possessed, the more certainly this mode of tuition would disgust them with their profession; and the more application they might give to this premature learning, the more it would stint the growth of their reasoning faculties. The study of the law has been reproached with having a contracting power: it might reasonably be apprehended, that this would be felt most sensibly and fatally by children. Boys, who are intended for the bar, should not have their language and ideas confined to the technical dialect, and routine business of the law. This would injure them, both as gentlemen and as orators; it would render them a separate class of legal pedants, who would be insupportable in general society: it would expose them to the sort of ridicule, which, during *l'ancien régime* in France,

was thrown upon *les hommes de robe*. Men of the long robe were much less esteemed in polite society, and were in fact men much inferior in manners to our lawyers. This arose partly from the prejudices of the aristocracy, but principally from the contracted and *special* education which their lawyers received. Had their education been more liberal, and had they acquired a tincture of elegant literature, as well as of law-learning, they would, like other men of letters, have found their way into what was called polite society, and they would have formed a distinguished part of the aristocracy of talents.

In Britain, a young man intended for the bar receives as liberal an education as a peer. "With the fortune of a peasant, I am giving myself the education of a prince," said a celebrated lawyer, while he was going through our course of school and college discipline, and while he was supplying, by his own sagacity and industry, all the deficiencies in our public modes of instruction. This is more or less in the power of every young lawyer; and to some degree this noble ambition may be excited in him even while he is at school. In the intervals of his school studies, in his vacations and holidays, while his mind is opened by affection and pleasure to all strong impressions, his parents should use their vast influence, to inspire generous ambition, to extend his views beyond his school, and his schoolboy tasks or sports, to the forming for himself a manly character and a professional reputation.

School-boys, who have applied assiduously to Greek and Latin, are often what is termed *fit to go to college* before they can be prudently trusted there. It is unjust and dis-

couraging to keep them, under these circumstances, wasting their time at school; the dangers of idleness, either at home or at school, are almost equally to be dreaded at this period of their lives. At home, the sons of rich parents often find in grooms and coachmen worse and more dangerous companions, than any that could be found among the most idle and mischievous schoolboys; the younger sons of opulent parents, who are frequently intended for the law, are peculiarly subject to acquire in this manner, even under the parental eye, tastes and notions, which destroy in a few months, perhaps in a few days, the precious labour of years, and all future hope of professional application and eminence. If the boy learn from the coachman, that the characteristic of a gentleman is to drive four in hand, he will look with admiration and perhaps envy upon his elder brother, on whom this glorious privilege devolves by birthright, or is entailed by family settlements; and he will lament his hard fate in being condemned to college studies, and the drudgery of the law. In less opulent families, where there are no high-bred grooms or coachmen to spread infectious tastes or opinions, yet there is always danger for an overgrown schoolboy, while he is loitering at home in abeyance before he goes to college. Even in the best regulated and most agreeable private families, the ease and indolence, and we may add, the unearned happiness, which a youth tastes, is not always favourable to the habits of application and exertion, which are absolutely necessary for those, who are to make their bread by the laborious study and practice of the law. Perhaps a clever boy may be prepared to go to college as early as the age of fourteen or fifteen, and his parents might not wish to trust him at that early age

to his own management. As some boys are far more prudent than others of the same age, it is impossible to state any fixed period for sending young men to college: but in different cases there may be an interval of one, two, or three years between their school and their college studies; this period, when the freshness and vivacity of youth admit the most lively and salutary impressions, must not be lost.

Opulent parents, who have not the means of employing a son advantageously and agreeably at home, might at this age trust him to the care of some prudent intelligent tutor, who should travel with him, not into foreign countries, but in his own, to show him the manufactures, the agriculture, the modes of life in different classes of society. Information on these subjects can perhaps never be acquired better at any period of life by a lawyer; for after a young man goes to college, his time is occupied with other studies, and he becomes fixed to a place: when he goes to the inns of court, for a great part of the year he is stationary, and his attention is confined to one object while he is studying law. Yet the various species of local and popular knowledge, to which we allude, must be useful, indeed necessary, to a lawyer. In a commercial country like ours, disputes relative to property are, of all others, the most frequent; and these often depend on the knowledge of the local customs of tradesmen, manufacturers, and farmers. An acquaintance with the manners and dialects of these classes of people, as well as with their customs, must give a lawyer great advantages in discerning the truth of evidence, and in making it apparent to a judge and jury. The ignorance of common things, which is often betrayed by gentlemen

of the long robe, is sometimes ridiculously displayed in court.

" And so, my lord," said a sailor, in giving evidence before a judge, " as I was saying, I had hold of the *painter*." By the word *painter*, the sailor meant a small rope, by which a boat is towed after a ship; but his lordship, utterly unacquainted with the phraseology of our British tars, understood the word *painter* in its usual sense, and mistaking a rope for a man, found himself strangely puzzled, and could by no means comprehend the evidence, till some one, less ignorant of common affairs than himself, assisted him by giving an explanation of the term. This is a story probably well known, but there are many similar instances on record against our judges. Brian Edwards, in the preface to his History of Jamaica, mentions, that an English judge, in trying a cause relative to the produce of a West India plantation, was utterly at a loss to know, what was meant by *molasses*.

There is scarcely any species of knowledge, which may be acquired in the counting-house or the warehouse, at the Bank or in the dock, at the easel of the artist or in the workshop of the artificer; there are no ways of earning money, no modes of life, which may not, in the infinite variety of cases that come before an English lawyer, be essentially serviceable to the interests of his client, and to his own reputation.

Any one, who looks even at the common reports of trials in the newspapers, may perceive the truth of this assertion. In one and the same paper, we may see a trial about thou-

sands between guardians and wards; where the jet of the question depends on ascertaining the mode in which compound interest is, or ought to be, calculated by bankers. Next comes a cause about a fraudulent contract for whalebone, in which the whole turns upon knowing the difference between the weight of this commodity when wet or dry. Then follows a trial between a lady, plaintiff, and a bird-fancier, defendant, about the sale of a nightingale or a bull-finch; and on the cross-examination, we hear from the bird-fancier of *rubbish notes* and *pure jug*, which terms the lawyer must explain, for the bird-fancier *cannot* to the satisfaction of the jury. Then we have a cause concerning the value of a cable, and the lawyer hears of *rogues-yarn*, and must be prepared to explain to the gentlemen of the jury what it means, and to show them that it is peculiar to the navy. Next follow trials about the antiquity of porcelain, or the originality of a picture; and here the knowledge acquired from the potter and the artist will be useful even to the lawyer. Beside the direct use which may be made of such knowledge, an advantage may be derived from it, which does not appear probable at first view. The reader will perhaps smile if it be asserted, that it will tend not only to improve the judgment, but also to increase the power of wit. Wit arises from the perception of resemblances between ideas and objects, which do not at first view appear to have any connexion with each other. This faculty may be strengthened and quickened by habit; it has been observed[4], that no man, even of moderate capacity, ever determined and laboured to become a punster

[4] Stewart.

without succeeding. By turning the attention continually to the similarity of the sounds, and the dissimilarity of the meanings of words, this inferior species of wit is easily attained; and from this very circumstance is undervalued. A talent for that kind of wit which is more esteemed depends, however, upon similar habits, only the attention must be turned not merely to the jingle of sounds, but to the observation of resemblances in a great number of objects: the more remote from each other the ideas appear, the greater the admiration we feel for the ready wit, which brings them instantly together. Supposing the original and habitual quickness of perception in any two individuals to be equal, he who has the greatest variety of ideas will have the greatest power of wit. The changes on a few ideas are soon rung, but the combinations which may be made are infinite as the numbers increase, and the chances of *happy* results increase in proportion. It has been observed by a judicious philosopher, that many of the writers, who have been most famous for wit, have also been men of learning; for instance, Cervantes, Rabelais, Butler, and Swift. Their learning, indeed, appears to have been highly advantageous to their wit, by heightening the contrast between the comic and serious, the burlesque and solemn. Many men have immense magazines of learning without any wit; but they have not a collection of ideas of outward objects and of observations on common things, or acquaintance with men and manners; therefore they have little chance or power of combining thoughts in that mode, which constitutes the wit of conversation.

If a young man can collect a variety of these common-

life ideas, and if he have observed character and manner in different ranks and situations before the time comes when he must give his undivided attention to books and professional studies, probably during the course of his serious reading witty and ludicrous analogies will be suggested between what he has seen and what he is studying. These trains of amusing coincidences, connected with dry learning, will tend to fix it by pleasurable associations in the memory, and will also increase the taste for wit and the power of being witty. Whoever will take, not the trouble, but the pleasure, of perusing "The Pleaders' Guide," will find, in the brilliancy of wit in the text, and the learning in the notes, innumerable examples of the advantage which a man of wit obtains from the union of the most recondite and the most trivial knowledge. The Pleaders' Guide, in which the fictions of the law are embellished by all the fictions of poetry, could not have been written by any but a well-informed lawyer; one who united professional knowledge to an acquaintance with classical literature, with the manners and humours of men, and with the common business and arts of life. That the talent for wit is highly advantageous to a lawyer in the course of his practice, will not be disputed by any one who knows the world, or the habits of the profession. Many a point has been made good in the courts by a ready turn of wit or humour.

"My lords, the judges, smile, and you're dismiss'd."

It may be apprehended, that, if a young lad should spend the time between quitting school and going to college in travelling and seeing varieties of new objects, he would forget all that he had acquired at school, before he went to college.

But this objection may be obviated by selecting for his travelling companion a man of classical learning; and even if this could not be done, the classics are now reduced to such compendious forms, that a young man could not be much encumbered, even on horseback, by Horace, Homer, or Virgil: and books are now so easily to be had, that there would be little danger of his not being able to meet with some one of the ancient authors in a bookseller's shop in any country town on his journey. Where the will is not wanting, the means of acquiring or preserving knowledge are seldom found deficient. By giving up one hour a day to classical studies, a youth would retain all his school acquisitions, and would, by this scheme of travelling, collect a variety of other useful and entertaining ideas.

Perhaps it may be thought, that the vulgar sort of knowledge we recommend would not mix well with the elegant literature of Greece and Rome; but it should be recollected, that the coarsest materials are used in purifying those which are the most costly: what does not coalesce with the purer parts, sinks through the mass, and refines the whole.

Public opinion has varied in England at different times concerning the advantages of academical education for lawyers. Formerly, there were no adequate instructions given at our universities on the nature of English laws, or on general jurisprudence; and young men, after having acquired a taste for nothing but elegant literature or science during their college education, went unprepared in their peculiar profession to commence the dry and thorny study of the law at the inns of

court. The transition was violent and shocking, especially to young students of any taste or genius; the difficulties by which they were beset are thus feelingly described by Sir Henry Spelman, who wrote in the sixteenth century.

" My mother sent me to London to learn our law; when " I had saluted the threshold, I found a foreign language, a " barbarous dialect, an uncouth method, a mass not only " large, but which was to be continually borne on the shoul- " ders; and I confess that my mind sunk within me."

Blackstone, who wrote a hundred and fifty years after Spelman, laments with still more forcible eloquence the difficulties and dangers, to which the young students of the law were exposed in his times.

" A raw and inexperienced youth, in the most dangerous " season of life, is transplanted on a sudden into the midst of " allurements to pleasure, without any restraint or check, but " what his own prudence can suggest: with no public direc- " tion in what course to pursue his inquiries; no private as- " sistance to remove the distresses and difficulties, which will " embarrass a beginner. In this situation he is expected to " sequester himself from the world, and by a tedious lonely " process to extract the theory of law from a mass of undi- " gested learning, or else by an assiduous attendance on the " courts, to pick up theory and practice together, sufficient to " qualify him for the ordinary run of business. How little " therefore is it to be wondered at, that we hear of such fre- " quent miscarriages; that so many men of bright imagina-

" tions grow weary of so unpromising a search, and addict
" themselves wholly to amusements, or other less innocent
" pursuits; and that so many persons of moderate capacities
" confuse themselves at first setting out, and continue ever
" dark and puzzled during the remainder of their lives!"

Parents were by these failures convinced, that there was something wrong in the course of education that was then pursued; but, instead of discerning the true cause of their sons' errours and difficulties, the want of some preparatory instruction in the principles of law, they laid the blame altogether upon academical education, which they fancied must have given a distaste for the severer studies necessary for a barrister. Consequently it became the fashion to lay aside all liberal education at the university, and to place young men intended for the bar under the care of attorneys and solicitors in London, who undertook to initiate them into the mysteries of legal practice. Blackstone with great judgment and spirit inveighed against this contracted scheme of education; he observed, that if practice be the whole that a barrister be taught, it must be the whole that he will know: and even this practice, for want of being founded on general principles, will be liable to errour, for the least variation from established precedent must bewilder the mere man of form, who has no reason for the rule he follows. Blackstone did something better than declaim against these errours and evils; he contributed much towards remedying them. His excellent " Commentaries" on the laws of England, being first delivered in the form of lectures at Oxford, drew numbers of students to the university to hear them; and it was perceived, that the elegance of litera-

ture and the solidity of law-learning were not incompatible*. Blackstone insisted upon the advantages of an academical education for barristers, and prophesied with vehemence, that, if the practice of breeding up lawyers at attorneys' desks were persisted in, the profession would be utterly degraded, no *gentlemen* would send their sons to the bar, and no young men of talents and spirit would submit to the drudgery and debasement of such a mode of tuition. These arguments, and the authority of a high name prevailed; and it is now the general custom to send young men intended for the bar to one of our universities, to lay a foundation of various literature, and a general knowledge of the principles of foreign and English jurisprudence, before they go to the inns of court, or follow their professional studies. The time of apprenticeship to attorneys, solicitors, and special pleaders, is now postponed till after the student has been at college.

As to the choice of a university, what has been said of governments is fairly applicable:

"That which is best administered is best."

The choice must vary with circumstances; wherever there are at the time the ablest professors, and best public lecturers, or wherever there may happen to be the most assiduous young men, literature and industry will be most in fashion: these considerations should guide the decision. The desire for im-

* The writer of this essay was witness to the great effect, which Blackstone's lectures produced when they were first given at Oxford; he can appeal to a few more of Blackstone's auditors, alas! a very few, who are still alive, and will give testimony, that this praise is not exaggerated.

provement, with which the youth goes to college, and the chance of his meeting society calculated to keep his good resolutions in countenance, are the chief points to be desired; compared with these, the difference between one college and another is of less importance than is usually imagined. It often happens that young men, who have formed friendships at school, are anxious to continue these connexions at the university, and are urgently desirous to go to the same college, to which their favourite school-fellows are sent. Here a parent's prudence may be exercised with advantage. It will not be difficult for him to inform himself concerning the dispositions of his son's school friends; if they are of honourable characters, and disposed to industry and application, a father will do wisely to comply with his son's desire, even if it do not suit his own convenience in other respects: for the single circumstance of his son's having a well-disposed, well-informed friend early in life, may decide a young man's fortune and character. If, on the contrary, a father should upon inquiry discover, that his son's favourite companions at school have not been well chosen, here will be a fit occasion for a parent to interpose his authority, and, by refusing to send his son to a university where he will meet these companions, he may break off connexions, which would hazard his son's happiness, and perhaps shackle him through life.

At whatever university he may be placed, it should be a student's object to lay a foundation for all literature and science: to acquire a general knowledge of the principles of jurisprudence, and to distinguish himself by his public exercises. The distinguishing himself by his public exercises will

not be a mere matter of momentary triumph, but of lasting advantage; because by this means he will acquire, among competitors of his own age, the reputation of having abilities and application: and this fame will spread before him at the bar, and prepare the way for him in his profession. But it is of far more consequence, that he should enlarge his real knowledge, than that he should display what he may have acquired; and it is of yet more importance, that he should strengthen the powers of his mind, the instruments by which his future fame and fortune are to be obtained. If he do not intend merely to be a chamber-counsel or a special-pleader, if he do not confine his ambition merely to shining on *paper-days*, he must cultivate literature as the means of acquiring eloquence. In treating of the education of gentlemen and statesmen, general observations on the means of forming orators have been thrown together[f]. Those remarks are applicable to the present purpose; and prevent the necessity of digressing from what should be peculiarly a lawyer's education at the university.

After his professional studies commence, it will be impossible for a lawyer to spare much time for the cultivation of literature; and still less after he is called to the Bar, and when he comes into practice. Perhaps he may find means to add to what literature he has acquired, but he will never have leisure or patience to give that continuity of attention, which is requisite in learning the first rudiments of any species of

[f] Chapter "On the Education of Country Gentlemen," and the ensuing Chapter, "On the Education of Men intended for Public Life."

knowledge which he has neglected to acquire in his youth. He will deplore such negligence during the active part of his life, when he finds himself inferior to his cultivated competitors in every cause, where general information and oratory are to be displayed; he will deplore his youthful negligence even in advanced age; when compelled to retire from the public bustle of the Bar, he will feel yet more the want of literature to amuse him in the stillness of private life, and to supply the cessation of that violent external excitement, to which he has been accustomed. For these reasons it must be urged with anxious, perhaps it may be thought tiresome pertinacity, that there is a peculiar necessity for a young lawyer's employing the *college years* of life in preparations for future success and happiness. This time once lost can never be recovered.

Nobody doubts, that there are parts of most college courses, which are useless in the business of the world, and ridiculous in the present state of society[s], but which gothic custom has retained. The common sense of mankind now duly appreciates the logic of the schools; and young men at college are now fully aware, that they need pay only that degree of attention to its pompous terms, and vain distinctions, which may enable them to answer examinations according to established forms. But we must separate the cumbersome and useless apparatus of scholastic logic from its serviceable rules and principles. It is peculiarly necessary for a lawyer to be *expert at logic*: he must know both its use and abuse, that he may reason accurately himself, and may expose the

[s] See a letter of Sir William Jones on this subject.

sophistry of his opponents. He should know how to brandish his weapons as well as how to use them in actual combat. The disputes of lawyers frequently depend upon verbal distinctions, and upon the various and inaccurate significations annexed to general terms. Logic deals in subtle distinctions and technical niceties; and by its very artifices and paradoxes, it compels disputants to define their terms accurately, and to abide by their definitions. According to the different spirit, in which it is used, logic may either enable men to argue sophistically for victory, or instruct them to reason strictly and to discover truth. Wherever logical arguments bring people to absurd conclusions in words, it is certain, that the ideas annexed to these words are not used constantly in the same sense, or that the definitions acceded to are not exact or sufficient. This detection of errour or ignorance is the point, which lawyers must continually aim at in their debates.

All studies and exercises, which strengthen and quicken the powers of reasoning, must be advantageous to lawyers. For this purpose mathematics have been generally and judiciously recommended. Blackstone was particularly attentive to mathematical studies when he was at college, and he applied mathematics to architecture, in which he was skilled. This application of the abstract science to immediate practical use was additionally advantageous to his understanding. Mathematical studies, even when they are not applied to any other purpose, certainly discipline the attention, and give the habit of looking for accurate demonstration; but more must not be expected from them than they can bestow. As Lord Verulam observes, the mathematical part in some men's minds

is good, and the logical bad. Some can reason well of numbers and quantities, that cannot reason well in words; they cannot define the meaning of the terms, which they use in argument; and though they can judge and demonstrate accurately about lines and angles, they cannot estimate or compare moral or physical probabilities. This is quite a different art, and one to which mathematicians are in general averse; for having been accustomed to the strictness of demonstration, and the accuracy of mathematical definition, all other modes of argumentation appear weak, fallacious, and absurd. Hence many great mathematicians have been utterly incapable of managing common worldly business. The strength of the passions of others, the caprice of the imagination, and the chances of regular or irregular associations of ideas, cannot all be reduced to exact calculations, or expressed in numbers, lines, and figures. Besides, mathematicians are used constantly to rely upon axioms or undeniable premises; but in human affairs, the great difficulty is, to ascertain the data; and mathematicians, from their scientific habits, are less accustomed than other men to examine the foundation of their knowledge. The observations hitherto made on the human mind, and on the course of moral events, have not been sufficient to afford many axioms, upon which we may reason as securely in moral and legal cases as we do in geometry. Yet the conduct of all human affairs depends much upon the power of estimating and balancing probabilities; and however imperfect our conclusions may, and, with our limited knowledge, must be, yet to such modes of arguing we are obliged to submit. To a lawyer, the art of reasoning in words is absolutely essential; and therefore the alternate or united exercises of logical and

mathematical reasoning will be useful discipline for his mind. Which of the two kinds of ratiocination should be most followed, depends on the character and habits of the student. If his attention cannot easily follow a long chain of argument, if he be of a quick impatient temper, one who is apt, as Locke says, to see a little, imagine a great deal, and so jump to a conclusion, mathematics will be salutary to medicine his mind; they will teach him to be slow and patient, and to keep awake his attention through a whole series of proofs; for if he miss one step, he must go over the whole road again, or his labour is lost. On the contrary, if the student be of slow exact habits, patient of labour, and capable of long continued attention, he need not employ himself so much in mathematical studies: he should rather quicken his intellects by logical disputations, and by reasoning on various and dissimilar subjects. The art of reasoning is not confined to books in which it is professed to be taught; for it is often practised where it is not professed, it may be learned sometimes better from example than precept, and the understanding may be as effectually improved by reading entertaining as by perusing dull argumentation, for the powers of reasoning are similar on whatever subject they may be exercised.

"*Les causes célèbres*" detail many pleadings which are not the less instructive for being amusing. Voltaire in a fit of spleen called this book, the work of a lawyer without practice; and he hints, that the trials are *manufactured*. But at present the accuracy of the facts is of little consequence; the style and the reasoning are our objects. On this principle many curious discussions upon any subject may be read

with advantage. For instance, in Sully's Memoirs there is a disquisition on the causes of the assassination of Henry the Fourth, which might exercise the judgment of any lawyer, and which may at the same time interest him as an important point of history. There is a short essay by Gibbon on the Iron Mask, in which the probabilities and arguments concerning the birth of that mysterious prisoner are stated with perfect clearness, and commented upon with much ingenuity. There is also a letter of Hume's summing up the evidence and arguments in the Ossian and Macpherson cause, which would have done honour to the most distinguished advocate at the bar.

On questions of pure philosophy, similar talents are sometimes displayed. Bayle, for example, in his inquiry whether prudence or fortune have most influence in the affairs of men, states and balances the arguments with truly judicial precision; in short, it is of little importance what the subject is, if it be well argued, as the student may exercise himself advantageously in following the course of the reasoning. And the range of his exercises should be as extensive as possible, that he may have opportunities of amusing while he invigorates his understanding. Even if he set no value on the game, he will be strengthened by the chase, and subjects the most foreign to his profession may incidentally afford him profitable entertainment, and useful exertion of his judgment. For instance, no subjects can apparently be more remote from a lawyer's province than antiquities; yet he might look over with advantage the case of Wedgwood versus Boze, Darwin, and others, concerning the interpretation of the

figures on the Barberini vase; and he might apply similar ingenuity afterwards in explaining the glosses or guessing at the meaning of an act of parliament. And though law seems to have little connexion with chemistry and mineralogy, yet a young lawyer would not misapply his attention, or waste a few hours of his time, by reading Sir James Hall's arguments on the effects of compression in producing crystallization. He who could invent or follow a chain of reasoning so ably constructed, relating to physical probabilities, would assuredly be able to exert similar invention and judgment upon cases of moral or legal probabilities. Perhaps some perverse reader may from this suppose the study of chemistry, mineralogy, and antiquities are recommended to young barristers; but the more candid and more attentive will perceive, that these subjects are mentioned only to illustrate the means of improving a lawyer's judgment, and of extending his powers of reasoning to as many dissimilar subjects as possible.

Upon this principle, students should not neglect at college those branches of science and literature, which do not appear immediately connected with the study of the law, because they will enlarge and exercise his mind. As Berkely observes, "There are some studies to be pursued, not so much "for the knowledge actually obtained by them, as for the "discipline they give the mind; as there are some crops "which the farmer sows, not for the sake of the profit they "afford, but for the benefit they are of to the soil."

It does not come within the scope of this essay, to examine the various courses of study pursued in different universities;

but with respect to public lectures, it may be proper to repeat in this place, that in general people learn much less than they might from public lectures, because they go to hear them before they have any of that previous knowledge of the subjects treated of, which is requisite for understanding the lecture without straining the attention. When the auditors have been well prepared, and when the terms and general ideas of the subject are familiar to them, and when they have been somewhat accustomed to exert their attention in the midst of a public assembly, they may profit much by listening to lectures.

Taking notes of the minute parts of what is spoken, does not appear to be advantageous: the writing of such notes necessarily engrosses the attention; and while detached hints are perhaps thus secured, the proportion of the parts is not seized, and the whole is not fully comprehended. The auditor should give his undivided attention to the speaker, should follow the course of reasoning without distracting himself by the fear that he shall not remember every part of the lecture, and without the vain ambition to retain the words in which it is delivered. A few notes of the principal points of the reasoning, of dates and calculations, and of reference to books may be allowed; but the custom of scribbling the whole time a lecturer speaks is absurd and pernicious, unless indeed it be practised for the express purpose of becoming a reporter. The object of the student is not merely to exercise the agility of his fingers, or to turn himself into a copying machine, but to improve his understanding, and store his mind with useful knowledge: to effect which, he must now continue to cul-

tivate his memory, and all his intellectual faculties, upon the same principles on which their early education was conducted. In acquiring new knowledge, he must endeavour to store it up in just order in his mind. He must try to remember it by the connexion of ideas, not of words, or rather of sounds. Following these principles when he listens to public instruction, he will give his calm attention to all he hears, and seizing the general connexion of the whole, the subordinate parts will fall into their proper places; or if some be omitted, it is comparatively of little consequence. After a lecture is ended it may be a useful exercise to endeavour to recollect the outlines of it; but let not the philosophical student be mortified, if he find that he remembers less than others may possibly have secured in note books: let him be assured, that he is improving his memory and judgment, while they are injuring theirs to make only a vain and momentary show. Neither the wealth of the mind, nor the riches of the state, can be estimated by the quantity of species amassed at any time. "I see no "root to this treasure," said the judicious embassador, to whom the Venetian minister ostentatiously displayed a table in the treasury loaded with gold.

Whenever students have opportunities of conversing with well-informed people on the subjects of their reading, they should seize this great advantage; it will fix their knowledge in their minds, make their ideas clear, and give them the power of expressing readily what they distinctly comprehend. A student never should forget that celebrated maxim, "Reading makes a full man, writing an exact, and conversation a "ready man." Now it is necessary, that a lawyer should be

all these, therefore he should alternately read, write, and converse. The custom of arguing in conversation often gives young men a disputatious turn, which is disagreeable in society; the best cure or preventive for this propensity is to mix with well-bred company, as well as with mere scholars. With this view students should endeavour to recommend themselves to the first society in the town or neighbourhood where they are situate—to *recommend themselves;* for the best letters of introduction will be of little avail, unless supported by their own conduct and manners.

Immediately before he commences the study of the law at the inns of court, a student should peruse, or reperuse such authors, as may give him clear ideas of the principles on which natural and civil law, and the laws of nations, are founded; for instance, Burlamaqui, Vatel, Beccaria, Paley. Bentham "*Sur la Législation civile et pénale*" is a work in which the ideas of all preceding writers on the foundation of morals and laws are examined; in which the clear and simple principle of utility is admirably developed, and applied to the intricate and extensive science of legislation. Those who expect to be always amused at the same time that they are instructed, will probably complain of the multiplicity of Bentham's divisions and subdivisions, and of the succinctness of his style, in which he says "no more than just the thing he "ought," sometimes indeed scarcely so much. His able and generous friend and editor Mr. Dumont, who has in fact rearranged and rewritten Bentham's original work, has, with much skill, endeavoured to give it a more popular form. He has removed much of that complicated scaffolding, which,

however ingenious in its construction, and necessary to the progress of the workman, is useless when the whole is completed, and disfigures and obstructs the view of a superb edifice. The parts of Bentham's work, which will be found peculiarly deserving of a lawyer's attention, are the observations on *legal fictions*, on *the glorious uncertainty of the law*, on the English law of descents, and the English penal code, on the poor laws, on libels, and duels, and the whole of the chapters on the promulgation and the transplantation of laws. The reader will also be pleased by the observations on the advantages that would result to every nation from having *une code raisonnée*, in which all their laws should be classed under general heads or principles, and in which the reasons for and against each law, and a statement of the balance of good or evil resulting from it, should be unfolded. If this could be effected, it would at once enlarge the views of lawyers, and facilitate the study of the law, by arranging the present confused mass of precedents. The decisions of our courts in particular cases would then form, Mr. Bentham says, a technical memory, he should have said, a philosophical memory, by which legal knowledge would be retained firmly, and easily recollected. In some measure this idea is and must be pursued by every man of good sense, who studies the law; the more steadily and the more extensively and systematically it is followed, the more it will be found to assist the memory, and improve the understanding.

In the works of our great philosopher Bacon, there are several papers, which will be read with advantage, pleasure, and perhaps surprise, after perusing this modern proposal for

a rational digest of laws. The papers alluded to are "A "Proposition touching the Compilement, and Amendment "of the Laws of England;" and "An Offer to King James "of a Digest to be made of the Laws of England." There are also many good observations in the preface to Bacon's Elements and Maxims of the Common Law. Of all that has since been done, or that yet remains to do, in the science of jurisprudence, as in most other sciences, the exquisite antennæ of his mind seem to have had a wonderful perception.

On the principles of general law, after reading the works which have been recommended, it will be advantageous to read such authors as have given the clearest views of the principles of English law; and have shown, as far as possible, the connexion between these and the legal forms, which time and circumstances have prescribed and established. The best and most compendious histories of our English constitution and laws are to be found in Blackstone's Commentaries and Sullivan's Lectures. Groenvelt has objected with much vehemence to Blackstone's divisions and titles "*Rights of persons*, and "*Rights of things;*" "*Public wrongs*," and "*Private* "*wrongs*." These he terms childish and absurd distinctions. A more philosophical distribution and more rational titles might perhaps have been found; but this is a trifling and petulant objection to a great and useful work: its lucid order, plain good sense, and perspicuity of style will maintain its reputation against such *petty* cavils. More important attacks were made by Dr. Priestley and Dr. Furneaux on certain passages in the Commentaries, which seemed inimical to civil and religious liberty, and which particularly irritated the dissenters,

against whom they appeared to be illiberally directed. Blackstone after some controversy acknowledged, that the passages were objectionable, and he somewhat altered them in subsequent editions.

And now, provided with all that can facilitate his progress and ensure his ultimate success, the young student is ready to leave the university and enter the inns of court—He must lay aside for a time his taste for belles-lettres and poetry; but he need not drown his books deeper than ever plummet sounded; it will be enough, if, like Sir William Jones, he lock them up in a chest, which he should never open, till his severer studies are completed. He is not compelled to take leave for ever; he is called upon with Blackstone only to bid a temporary "farewel to his muse[b]."

"Bond Street, June 5, 1740.

"I lived at the Temple till I was sick of it; I have just "left it, and find myself as much a lawyer as I was when I "was in it. It is certain at least I may study the law here "as well as I could there. My being in chambers did not "signify to me a pinch of snuff. They tell me, my father was "a lawyer, and, as you know, eminent in the profession; "and such a circumstance must be of advantage to me. My "uncle too makes some figure in Westminster-hall; and "there's another advantage. Then my grandfather's name "would get me many friends. Is it not strange, that a young

[b] See a little poem with this title by Judge Blackstone, written when he left the university of Oxford.

" fellow that might enter the world with so many advantages " will not know his own interest? &c.—What shall I say " in answer to all this?—For money, I neither doat upon it, " nor despise it: it is necessary stuff. For ambition, I am not " deficient in that; but it is not to sit upon a bench. In " short, is it not a disagreeable thing to force one's inclina- " tion, especially when one's young? Not to mention that " one ought to have the strength of an Hercules to go through " our common law, which, I am afraid, I have not.—' Well " ' but then (say they), if one profession does not suit you, " ' you may choose another more to your inclination.' Now " I protest I do not know my own inclination; and I believe " if that was to be my direction, I should never fix at all**** " —O! the folly of young men, that never know their own " interest! They never grow wise till they are ruined, and " then, nobody pities them nor helps them."

This letter from an ingenious young man of elegant taste, and of no common talents, exhibits a state of mind, which has been often felt, but seldom so well described. It may serve not merely as the portrait of an individual, but as a picture of a whole class. How many, who have been destined by their friends for the bar, take an aversion to the profession, or rather to the study of the law, and turn all their thoughts to some pursuit, which they think better adapted to their genius, or waver between different employments, incapable of decision, and still more incapable of application! Some, merely in compliance with the wishes or commands of their friends, are called to the bar without ever intending seriously to practise: young men, who are heirs apparent or expectant of easy for-

tunes, often go to the inns of court, and keep their terms in London, as a pretence for residing in a capital city, and enjoying its amusements. Our forms of legal education, and of admittance to the bar, are admirably adapted to favour the double purposes of these pretended students: they are almost as well contrived as that popular ancient edifice[1], in which the seats of a theatre formed the steps of a temple, so that those who came to see the show might seem as if they came to worship the goddess. Of the numbers who are educated for the bar, how many never attempt to practise! how few rise to any distinguished eminence! Some youths of the fairest promise we find, alas! unequal to the Herculean labour; others with the strength of Hercules, and with the wit and eloquence of Ulysses, prove unable to resist the Circean cup, and, degraded from their natural preeminence, lose their fine faculties, embody, and embrute. Many of the disappointments and failures in this, as well as in all other professions, must be attributed to errours in early education, errours of various sorts, some of theory, some of practice, some arising from ignorance of the objects to be attained, others from ignorance of the means.

In the beginning of this essay, the principal objects to be attended to in a lawyer's education have been pointed out, and the means have been detailed, by which these objects may be pursued with a probability of success, both by domestic care, and afterwards by proper school and college discipline.

[1] Pompey's Theatre.

And now, when the young man's general education may be supposed to be finished, and when his own and his parents' thoughts must be immediately turned upon his profession, it may be necessary to point out some errours, which people are apt to fall into from the imperfect knowledge they have of what conduces to success at the bar. They often draw false conclusions from partial observation and experience. They are struck by particular examples of individuals, who have risen to eminence, and, without knowing what have been the causes of their success, attribute it to some one particular, which probably will, upon future trial, prove inadequate to the effect. For instance, some years ago it was observed, that Lord Chancellor Hardwicke, and Bowes, who was chancellor in Ireland, and Sir John Strange, who was master of the rolls in England, had all been brought up together at an attorney's desk. Immediately it became the fashion to consider clerkship to an attorney as the certain mode of education, that would lead to all the emoluments and honours of the legal profession. The consequence was, says a sensible writer, that at one time all the young men in the country, who were intended for the bar, were groping their way to the King's Bench through an attorney's office, while they should have been at Athens or at Rome, in the Lyceum or *inter Sylvas Academi*. They groped in vain; they did not, could not succeed. The examples, by which they were misled, were of men who rose not by means of their vulgar education, but in despite of it; possessed of extraordinary talents and industry, they raised themselves, notwithstanding the obstacles which retarded their progress. The fashion changed again from the influence of a few other partial examples: Mr. Justice Yates

and Attorney-General Wallace, from being men who had made themselves masters of *special pleading*, rose to great eminence; and immediately all young barristers were to be made special pleaders. They spent months and years in a special pleader's office, employed in copying papers and engrossing deeds for men, who sometimes had not the will, and sometimes had not the power, to impart instruction. At the end of the time prescribed for their attendance at a special pleader's, they knew as little of their business as did the apprentices of the tailor, who kept his pupils continually sewing and basting, but built a partition between them and himself, to prevent their ever learning the mysteries of *cutting out the work*.

Many lawyers have lately risen to the highest situations at the Bar, without having served their time at a special pleader's. Many popular barristers, and many, who have attained high stations, are now more distinguished by their wit and eloquence than by their profound legal lore. So that, it is probable, from the same hasty reasoning it will now be concluded, that dry law should be somewhat despised, and that classical literature, belles-lettres, and wit, are the all-sufficient requisites for lawyers. Pursuing this course, many young men, after leaving the universities, will neglect to study law, and will presume upon their general knowledge; and many parents will probably be again disappointed in the expectations of seeing their sons attorney-generals and chancellors.

Beside this errour from following the fashion of the day in education, there is also danger from the example and conversation of those, who set at nought the power of education

altogether, and take their rules for the advancement of their sons from the experience of some society, in which they think they have had opportunities of studying the secrets of affairs behind the scenes. Having observed, perhaps, that much is to be done by favour and interest, they conclude, that every thing is to be accomplished by these means. Consequently they put their trust in attorneys or in the smiles of judges, and think a son's fame and fortune are to be secured by connexions and friends, by manœuvring and party politics, by good dinners, and well-placed civilities. These notions secretly influence many, by whom they are not openly avowed. As this belief must tend to diminish confidence in the power of education, and that useful and happy energy, which springs from the expectation that our own efforts will be rewarded with success, it is worth while to examine the grounds on which it rests, and to expose the futility of such shortsighted wisdom. In education, as in all other affairs, these cunning by-ways and short cuts are of little advantage in the journey through life. Most of the schemes founded upon hopes of individual favour and protection are fallacious; the few instances of persons who owe their advancement to them must be deemed exceptions to the general rule. In professions, where talents are to be paid for, the most useful will obtain the preference, as long as there is open competition. Of all professions the law is that, in which the competition is most open, and the abilities of the competitors most easily compared and estimated by those who are to employ or reject them. Address and patronage can never persuade clients, that their business is well done, if it be ill done, or that their cause is won, if it be lost. When it comes to the proof, friends and acquaintance

will not hazard their lawsuits and their precious property from complaisance to the most jovial companion, or the pleasantest fellow upon Earth; even attorneys, if they are of good faith in their promises and intentions, can push and help a man only to a certain point; beyond that, he must either help himself, or be left behind; even the smiles of judges can avail but little; for though a judge may bring a young lawyer forward, unless he be ready, and equal to the occasion, the opportunity of showing himself will do him more harm than good. On the contrary, a man, who has the necessary knowledge and talents wants nothing but an occasion to produce them; for this he may be obliged to wait, but sooner or later it must occur, and the moment it comes, his fortune is made. His talents once seen and known, he must be employed, and his rising in his profession will not depend on others, but on himself. These considerations will, it is to be hoped, counteract the effect, which is sometimes produced on the minds of parents by opinions and examples, that cannot be justified either by common honesty or common sense.

Prepared as it is presumed the mind of the pupil has been, by a proper course of private, public, and self-education, he will scorn to owe his future fame to little corrupt arts, or petty policy; he will depend upon himself, not presumptuously and rashly, but with just and prudent confidence. He knows what he has done, and what he has yet to do. He will not be misled by any false hope of short and easy roads to the honours of the law; he will not think, that the attorney's desk, or the special pleader's office can, by some specific virtue, *make a lawyer of him;* he will not believe, that

knowledge, whether of the law, or of any other kind, can be purchased merely by money; he has experienced, that it must be earned by labour—often by painful labour. It will therefore be unnecessary to exhort him to commence with alacrity, and continue with perseverance, a study, which, however dry and tiresome, is certainly essential to give value and effect to all his acquirements, necessary perhaps to secure his independence of fortune, and absolutely indispensable to his attaining honours or celebrity in his profession. Every man goes to the bar to make money or to acquire fame, from mixed motives, as Dr. Johnson would say, compounded of convenience and inclination. A youth, who feels that he has talents and knowledge, cannot want inclination to bring them into notice, or to make them useful to himself and to others: when he knows that the foundation, the broad base of general knowledge is laid in his mind, he will not leave the edifice unfinished, but he will persevere, and he will be encouraged by perceiving, that his labours diminish in difficulty every hour as he approaches towards the summit. If however in spite of all his philosophy, he should be seized with a fit of disgust or pusillanimity, let him read Gray's [k] answer to the querulous letter, which is inserted in page 329 of this work. Long-winded, formal discourses upon their duties, or even their interests, are seldom listened to with patience by young people, or by any people; but short apposite remarks, which immediately apply to their own situations, which are made in a playful style, or with novelty or strength of expression, have often a powerful influence. To strengthen the effect of this letter from Gray,

[k] Gray's Memoirs and Letters edited by Mason, Vol. I, letter xxv, page 97.

a few pages of Stewart's Elements[1] of the human Mind may be prescribed, in which he accounts satisfactorily for an observation that has often been made, that those men, who have risen to the greatest eminence in the profession of the law, have been in general such as had an aversion to the study, when first they applied to it. This disgust it seems is great in proportion to the philosophical genius and well regulated memory of the student; those, who have habits of generalization and abstraction, refer the particulars of knowledge, as fast as these are acquired, to some general principles, and separate all that is accidental from what is essential: but such habits of classification are continually thwarted, or apparently useless to the possessor. When first he begins to read law, an immense, unconnected, heterogeneous accumulation of precedents and authorities nearly overwhelm the student: reason herself seems mysterious and enigmatical, and the huge sphynx appears almost buried in a desert of sand. The discouragement felt by the young barrister at the first view of this immense multitude of particulars is increased by his inability to decide which are of most consequence, which he must treasure up, or which he may neglect; he grasps at all, and therefore can hold none; his memory, unassisted by its habitual methods, is confounded, and the whole man is thrown into despair. But the young lawyer should observe, that this confusion of intellect, and these difficulties, are incident to the commencement of the study of every new language or science. By degrees, as the terms and objects become familiar, this perplexity diminishes, for then the relation between ideas apparently unconnected is

[1] Stewart's Elements of the Philosophy of the Human Mind, page 470, 4to edition.

discerned, and the dependance of particulars upon generals, of facts upon principles, of precepts upon reason, is perceived; gradually the philosophical student feels the advantage of his own habits of reasoning and classification applied to his new studies, and he reassumes his confidence in his usual methods of arrangement and powers of recollection. It cannot be denied, that the interval of perplexity and disgust, which is felt at the commencement of the study of the law, is likely to be longer and more painful than that which is experienced in the beginning of most other studies, because our laws have not yet been philosophically methodized. Though Blackstone has done much towards an arrangement of the principles and theory, yet the facts and precedents have not the advantage of scientific method. Bacon, who marked with unerring sagacity all the desiderata for the improvement of his profession, first suggested, that a dictionary of the terms of law, wherein should be comprised the exposition of the words of all ancient records and precedents, would be of great advantage to students. This has been since accomplished. Bacon also was the first who encouraged reporters, by prevailing on king James to give them a salary of one hundred pounds per annum, which at that time was no inconsiderable sum. Reporters have been of great use, and index-makers have made the treasures of reporters accessible.

It is to be wished, that some persons of cultivated and enlarged minds, who have overcome the difficulties of legal studies, who have laid in a sufficient stock of practical and technical knowledge, and who have good sense enough to teach others how to acquire the same in the most rational and

compendious manner, would devote their time and talents to the useful and honourable business of preparing young men for the bar. It may be said, that this is a futile wish, because such men would be eager to practise as lawyers, and would find it more profitable to take briefs than pupils. But this objection is not insuperable: all profits, whether in possession or in expectation, can be calculated, and an estimate can be made of the value both of time and talents. Suppose a man makes, or is likely to make, one thousand pounds per ann. at the bar; if he were to have ten pupils at one hundred pounds per annum, his income would be secure, and his labour less than in the courts. A hundred a year is named as a very moderate salary from each of his pupils[m]; larger sums are commonly given as a fee to a special pleader, for permitting a young man only to write in his office, and to learn technical forms under his direction or from his example. Our *law tutors*,

[m] "Still bent on adding to your store
"The graces of a pleader's lore;
"And, better to improve your taste,
"Are by your parents' fondness plac'd
"Among the best, the chosen few
"(Blest if their happiness they knew);
"Who, for three hundred guineas paid,
"To some great master of the trade,
"Have at his rooms, by *special* favour,
"His leave to use their best endeavour,
"By drawing pleas from nine till four,
"To earn him twice three hundred more;
"And after dinner may repair,
"To *foresaid* rooms, and *then* and *there*
"Have *foresaid* leave from five till ten,
"To draw th' aforesaid pleas again."

we hope, would teach rather more of what is useful, and would deserve to be rewarded proportionably. By these means it would become lucrative and creditable for men of superior abilities and attainments, to devote themselves to this occupation. There are many, whose health cannot sustain the fatigue of the courts, who would be glad to retire to an honourable and less laborious use of their professional acquirements: but it is by no means essential to our purpose, that lawyers should relinquish their practice: the functions of law tutors and of practising barristers are not incompatible; it might be advantageous to their pupils, to see immediately practical examples of what they learn from day to day in theory. There is an attempt making now in London to accomplish what is here described; professional gentlemen fully adequate to the task give up a portion of their time and attention to the instruction of pupils, whom they undertake to prepare for the bar; they alternately read with their pupils, and excite them to apply what they read to practical use. When any brief is laid before them, they show it to their pupils, and ask, What opinion they would give? What remedy the plaintiff has? How that remedy should be pursued? What precedents are in point, and what in opposition? How such a declaration is to be drawn? How the answer is to be put in? If the young men are ignorant in any of these particulars, they are referred to books for the knowledge that they want. Knowledge thus acquired at the moment it is wanted, and when there is also the stimulus of emulation to excite to study, will not be forgotten; nor will such labour disgust. Such lectures in law resemble clinical lectures, where the student is gradually introduced to real practice.

Attention should be paid to the manner in which written opinions are drawn up, for a lawyer's reputation is formed by his written *opinions*, as well as by his pleadings in the courts. The student should be taught to revise and compress his *opinions*, and if he give reasons for his advice, to give them as strongly and concisely as possible. Lord Mansfield advised a military gentleman, who was going to preside in a civil government abroad, *never to give any reasons for his decrees.*— "You will probably decide justly," said his lordship, "but "you might give weak reasons for your decisions: and then "you would be called upon to defend your reasons, which "you might find more difficult than to maintain your de- "crees." Upon similar principles, many counsellors at the bar give their opinions without assigning their reasons: in general this may be prudent; but it will sometimes be for their interest, when they meet with well-informed clients, to explain to them the grounds and the rationale of the advice which they give; and at all events, when they come to plead as barristers, they must have the power of developing the reasons of their judgment, and the previous exercise of putting their ideas in just method in writing, will much facilitate their speaking with lucid order. Order assists us both in reasoning, and in communicating our conviction to others; and the practice of writing down our thoughts leads constantly to the detection of those faults in arrangement, which confuse and confound the understanding.

The great Chancellor d'Aguesseau, in speaking of the use of order and method in reasoning, observes, that, "By a secret "linking together of propositions equally simple and evident,

" the mind is led from truths to truths, so that we are sur-
" prised to see that method alone has served for proof, and
" that order alone has produced conviction [n]." Condillac has raised his whole system of identical propositions, and his whole art de raisonner, and art d'écrire, upon this one fundamental truth. Some affect to despise method, and to trust entirely to the suggestions of their own invention in speaking and writing, and they declaim with vehemence against the trammels and fetters of order and arrangement, which they imagine to be inimical to the powers and success of genius; but these are like the clamours of a mob of ignorant or cunning artisans, who would destroy the machinery which facilitates labour, merely because they do not comprehend its use, or because they dread that it may ultimately throw them out of employment.

To a course of instruction under the direction of a man of learning and experience must be joined frequent attendance in the courts. All lawyers, and all who write on their education, agree in insisting upon this as indispensable. It may be feared, that farther advice on this subject may sound to the young student merely as words of course; but good sense can seldom boast the charms of novelty. What is true, must have been frequently observed and often repeated. Quintilian, or Tacitus, or whoever wrote the excellent essay on the causes of the decline of eloquence, observes, that Ro-

[n] " Par un secret enchaînement de propositions également simples et évi-
" dentes, l'esprit est conduit de vérités en vérités; en sorte que l'on est surpris
" de voir que la simple méthode a servi de preuve, et que l'ordre seul a pro-
" duit la conviction."

man orators declined from the time, that they frequented the schools of rhetoricians and sophists, where theoretic questions were proposed and debated, instead of attending to real business, and taking an active part in the affairs of life. There is always, as these experienced advisers observe, a wide difference between imaginary cases and real occurrences; and the mode of discussing or declaiming in those holiday trials of eloquence, is essentially different from the actual course of political or judicial business. A false taste for glaring eloquence, a technical arrangement of sentences and parts of an harangue, habits of recurrence to commonplace topics, and of pompous and wearisome amplifications, were acquired at these rhetorical schools: all which were useless and unfavourable to the scholar, when he passed from fiction to reality, and attempted to apply his rules to practice. Upon similar principles young lawyers may be advised to prefer attending trials and listening to legal pleading, or parliamentary debates at their leisure hours, rather than to frequent debating societies. It may be of service to try their powers of elocution now and then at such places, and to accustom themselves to speak before numbers. It is said, that some of our best parliamentary debaters began and seasoned themselves in this manner; but the continuance of the practice, and the forming the taste and habits in these mock debates, are hurtful. He who is to make himself a lawyer, has at this period of his life no time to waste, and the more regular attention he gives in the courts, the more useful practical knowledge he will acquire.

Much may be learned by conversation; the peculiar de-

gree of interest and animation, which is raised by discussing questions, and talking of events that are actually passing in the world, must give to this species of instruction a prodigious effect.

In attending trials, the use and the difficulty of cross-examining well must strike every auditor. The sensible author of Deinology has written an essay on cross-examination, in which he endeavours to call the attention of lawyers to this branch of their business; he points out some of the defects, into which unskilful examiners are most apt to fall, and suggests some rules, by which these errours may be avoided. Much however yet remains to be learned. The bullying tone, which some cross-examiners assume towards witnesses, cannot be too strongly reprobated. This betrays at once ignorance and illiberality. A well informed and gentlemanlike lawyer does not attempt to puzzle or alarm every witness, who is brought into court; he does not *try his wit* upon the person whom he examines, nor does he ask a multitude of irrelevant questions; he knows precisely what questions are most likely to bring out the evidence he wants; he does not frighten a poor innocent ignorant witness from telling the truth; but he prevents an artful rogue from telling falsehoods, by simply impressing on him the sense of the danger of detection: and where there are contradictory or evasive evidences, he arranges and confronts them, so as to make their mistakes or prevarications apparent; he establishes truth by showing the inconsistencies of falsehood. The *argumentum ad absurdum* is of sovereign use in cross examination, and the arithmetician's *rule of false*, applied to facts and assertions, instead of

to numbers and quantities, may here be dexterously and successfully employed by the logician. Indeed, the student should not confine his view merely to points of law; he should remark, what habits, manners, and temper conduce to a lawyer's advancement and reputation. Temper, he will observe, is indispensably requisite. A man with the most powerful eloquence, and the most solid learning and law, if he have not temper, may at any moment be thrown off his guard by the most contemptible opponent, and losing the command of his faculties and all the advantage of his natural and acquired superiority, he will, in his intemperate haste to confound his adversaries, degrade and disgrace himself. When the rhinoceros is driven to distraction by the stings of the little insects, which insinuate themselves between the chinks of his coat of mail, to rid himself of his tiny tormentors, he rolls in the mud, to the great amusement of the spectators.

Beside the natural warmth and irritability of temper, there is sometimes an artificial warmth and affected vehemence and severity of expression, which gentlemen of the bar assume, to prove that they are in earnest in the defence of their clients; they sometimes overact their parts, and tear the passion to rags: indeed this trick of acting indignation is now too hacknied to have even good stage effect, and this overstrained oratory fatigues both the performer and the audience, like fine singing in a feigned voice. Good taste, formed by observation, will guard young barristers against these faults. The rising generation of lawyers will, it is to be hoped, avoid that sort of personal invective and taunting language, which disgraces individuals, and lowers the dig-

nity of the profession. They should carefully abstain from the vulgar and cowardly practice of abusing the opposite party under the shield of professional protection. Every honest advocate will brand with infamy base and oppressive conduct in persons even of the highest rank; but where the cause does not fully justify such obloquy, the character of individuals should never be blackened *ad captum vulgi*, or to vent the spleen or envy of the client. There are certain modes of warfare, which, though they may gain temporary triumphs, reflect indelible disgrace upon those who condescend to employ them. A court of law should never be converted into a pancratium, where the combatants bite and scratch, grapple and grovel on the ground; if the mob of clients must have shows in the arena, let us at least see well-trained gladiators oiled to elude every grasp of the opponent, and skilled to throw the net, which entangles the adversary.

What portion of address is allowable, and what is discreditable; what are the bounds between laudable skill and illiberal artifice; how far an advocate should plead against his conviction; whether he should defend a cause which he knows to be unjust, or a client whom he believes to be guilty; are questions, which every man should consider and determine for himself before he goes to the bar. He cannot take a better time to settle these points, than while he is attending courts and trials, where he will continually see examples, that must show him the necessity of forming rules for his own conduct. There is a certain sort of *morality by courtesy*, which bodies of men establish for the mutual ease and convenience of their conscience and their interest; and there is a jocular sort of

convivial wit, which is current among professional latitudinarians, and which sometimes imposes upon those who have really some conscience. By hearing certain breaches of common honesty, and certain arts of deception, spoken of every day without any censure, and even in a style of jovial triumph, young men insensibly confound their notions, and deaden their sense of right and wrong. Instead of judging themselves by the universal standard of morality, they are satisfied if they do nothing that is counted dishonourable by the body corporate, into which they have entered.

In the heyday of youthful spirits, in the flow of convivial conversation, in the bustle and triumph of professional business and success, a man might be deaf to the small still voice of conscience; but it speaks in thunder in retirement, and in the declining years of life. It is said, that a celebrated barrister, after he had retired from the bar, was observed to grow extremely melancholy; and one day, when a friend noticed the dejection of his countenance, and inquired what he was thinking of, he replied, "I am thinking how many honest "families I have sacrificed to nisi prius victories."

To prevent the irremediable misery of such a reflection, a man of feeling and sense, who intends to practise at the bar, will begin by determining what he ought, and what he ought not to do in his professional character: he will not leave the decision of his conduct to chance, to the cry of a party, or the half-inebriated intellects of a set of jovial companions. He will observe by what rules the best of his profession have governed themselves; he will consider on what their rules are

founded; he will examine what is most for the interest of society as well as for the honour of individuals; and by this he will be guided, free from vain scruples, or profligate temerity. Sir Matthew Hales's father threw up his profession, because he could not reconcile his conscience to the common practice of pleading in favour of the wrong side of a question as well as of the right. But such scrupulosity of sentiment, however it may be respected in an individual, neither can nor ought ever to be the general guide of conduct for the profession. Reason and religion are the only solid foundations for our principles; and utility the standard, by which we must judge whether our conduct and sentiments be just or erroneous. It is surely for the advantage of society, that, according to the maxim of the English law, every man should be supposed to be innocent, till it is proved that he is guilty; this maxim should be adopted by lawyers as well as by other members of the community. Every man should have the means of defending his cause, or else the most innocent might be oppressed, or, in a moment of indignation against the guilty, precedents the most tyrannical and dangerous might be established. Therefore a lawyer's being merely doubtful on which side the right lies should not prevent him from pleading a cause, and from urging all that can be said in its defence.

Extraordinary cases may indeed occur, in which he would be not only justifiable, but meritorious, in refusing to plead for a client. Where he has private knowledge of circumstances, which convince him beyond a possibility of doubt, that his client's case is fraudulent, or that the accused is guilty, a lawyer is right in refusing his brief: but he should keep this

refusal secret; and should take every possible means to prevent his opinion from being even suspected before the trial is decided. It is well known, that men, now as high in their profession as legal ambition can rise, have at the very commencement of their career absolutely refused briefs, in cases where they had *sufficient* reason to believe, that there was fraud or crime. This conduct, while it must have satisfied their own minds; did not, it seems, injure their professional characters, or diminish their practices. But if caprice, pusillanimity, or personal considerations of any kind, were to dictate such a refusal, the lawyer would deservedly lose his credit and his practice.

The manner of pleading is next to be considered. An advocate should plead a client's cause as if it were his own. Our humane laws instruct our judges to put every man, who is upon his trial, on his guard against criminating himself; an advocate cannot be called upon to produce any argument or fact, that makes against his client; but he ought not to pervert the truth, or to assert what is false in any instance, or for any purpose. It is allowed him to use his utmost eloquence to touch the passions of a jury, and his utmost address to manage their prejudices. In law, as in war, certain stratagems are accounted honourable. Great orators and great generals avail themselves of this privilege. We are told, that Cambyses marched safely through Egypt to the conquest of Babylon, by placing in the front of his army certain animals, which the superstition of his enemies dared not destroy. A skilful orator so arranges his forces, and so places the prepossessions of his opponents in the front of the battle,

that thus encompassed and protected he makes his way securely to victory. Ingenious and successful as these arts may sometimes prove, they cannot be attempted repeatedly; fair fighting and sound reasoning are what are ultimately and permanently to be depended upon by the warrior and the orator.

The conduct of the judges in their respective courts will naturally occupy much of the attention of youth, who will exercise their talents in rejudging the decrees of their superiors; they will reargue points of law and equity; they will not suffer any particular in the language, manner, or temper of the judges, before whom they plead, to escape their comments. It is to be hoped, that such discussions will be made not in the vulgar spirit of detraction, or of flattery; but with the wise and noble view of improving themselves by forming their own characters. Students are peculiarly well circumstanced for this purpose, while they are free from those prejudices and passions, which must be raised by competition. There is a sort of generous enthusiasm, that young men acquire at schools and college in the course of their acquaintance with the ancients, which they too often lose when they mix with the moderns. While this spirit is yet glowing in their bosoms, they should form their standards of excellence in their own profession, by comparing examples of all that is eminent or infamous in real life with the records of history. There is perhaps a portion of what men of the world call romance in all virtue. But this romance, if it be such, is far preferable to the selfish, cold, narrow-minded, venal habits, which are contracted by those who believe neither in public nor in private

virtue. Such a character as Sir Thomas More's would excite ridicule instead of admiration in these days[a]. The best parts of Sir Edward Coke's character would appear extravagant to some modern statesmen, who would find his conduct towards the fallen Raleigh more congenial with their practice. But, however it may be attempted by the mercenary and corrupt to laugh virtue out of countenance and out of fashion, a young man need only look round upon his cotemporaries, and he will see the great difference that is made between corrupt

[a] "The day after he quitted the chancellorship" (which he resigned as he did not choose to favour the king's divorce from Queen Catharine), "which "his family knew nothing of, he went as usual to Chelsea church with his wife "and daughter. After service was over (it being customary for one of his "gentlemen to go to his lady, to tell her the chancellor was gone out of "church), he went himself to the pew door, and, making her a low bow, said, "'Madam, my lord is gone.' But she, knowing his humour, took very little "notice of this; however, as they were walking home, he told her how matters "really stood; and she, finding he was in earnest, and being a worldly-minded "woman, cried, in her accustomed manner, 'Tilly vally, what will you do, "'Mr. More? will you sit and make goslings in the coals? would to God I "'were a man, and you should quickly see what I would do! I would not be "'so foolish to be ruled, where I might rule.' To which Sir Thomas re-"plied, 'By my faith, wife, I believe you speak truth, for I never yet found "'you willing to be ruled;' and then finding fault with her dress, he changed "the discourse. The first thing he set about, after the surrender of his office, "was to provide places for all his gentlemen and servants among the nobility "and bishops, that they might not be sufferers through him. This being done "to his satisfaction, he next, being no longer able to bear their expenses as he "used to do, disposed of his married children in their own houses, lessening "his family by degrees, till he could get it within the bounds of his small in-"come, making at the utmost, but a little above one hundred pounds a year. "Nor had he, after his debts were paid, a hundred pounds in gold and silver "upon Earth, his chain and a few rings excepted."

and honourable characters, even in the political world: he will observe, that when a statesman or a lawyer is deprived of places, pensions, rank, or power, in consequence of adherence to principle, he is recompensed for all that he loses, by public respect and private esteem, and sometimes by the honourable testimony in favour of his conduct, which is offered voluntarily by those of his own profession.

These observations, made from real life, confirming all that is asserted in history and biography, will, in the strongest manner possible, form a young man's rational taste for virtue. To fill the mind early in life with high notions of integrity, with models and *exemplars* of what is right and fit, is no idle, speculative, Platonic precept, but one that will be found to succeed practically in exciting youth to every thing that is great and praise-worthy; every thing that is most conducive to their own honour, and to the good of the profession, and of the community of which they are members.

Alas! for the disgrace and mortification of human wisdom and human nature, it sometimes happens, that those, who know what is the best, follow that which is the worst; but we must not therefore conclude, that knowledge and philosophy are of no use in the management of the conduct, but rather we should take warning from these examples of the danger of neglecting to reason about our own conduct, as well as about the conduct of others. The Lord Chancellor Bacon's speech to Hutton, when he was called to be one of the justices of the common pleas; may serve to illustrate these reflections, for no

man could better represent in theory "the lines and portrait-"ures of a good judge," than Bacon.

"The first is, that you should draw your learning out of "your books, not out of your brain.

"Second, That you should mix well the freedom of your own "opinion with the reverence of the opinion of your fellows.

"Third, That you should continue the studying of your "books, and not spend on upon the old stock.

"Fourth, That you should fear no man's face, and yet "not turn stoutness into bravery.

"Fifth, That you should be truly impartial, and not so "as men may see affection through fine carriage.

"Sixth, That you should be a light to jurors to open their "eyes, but not a guide to lead them by the noses.

"Seventh, That you affect not the opinion of expedition "by an impatient and catching hearing of the counsellors at "the bar.

"Eighth, That your speech be with gravity, as one of the "sages of the law; and not talkative, nor with impertinent "flying out, to show learning.

"Ninth, That your hands and the hands of your hands, "I mean those about you, be clean and uncorrupt from gifts, "from meddling in titles, and from serving of turns, be they "of great or small ones[p].

"Tenth, That you contain the jurisdiction of the court "within the ancient mere-stones, without removing the mark.

[p] Alas! by neglecting his own maxim, "This greatest and wisest," became, "The meanest of mankind!"

" Eleventh, Lastly, That you carry such a hand over your " ministers and clerks, as that they may rather be in awe of " you, than presume upon you.

" These and the like points of the duty of a judge I forbear " to enlarge upon, &c."

It may seem rather premature to place the portraiture of a good judge before young men, who are not yet even at the bar, and who perhaps may never attain to the honours of the bench. It is true, that all barristers cannot become judges and chancellors; but to have early in life high views, to pursue noble ends by noble means, is at once to provide against the utmost rigour, and to deserve the highest favours of fortune. There are some men who lose, and others who gain in public esteem, from being raised to exalted stations; some seem to shrink, others to expand and invigorate in conspicuous situations and on great occasions. He, who was thought perhaps but a man of ordinary capacity in ordinary circumstances, and while mixed with the throng, suddenly emerges and shines out at once a great man, with talents, qualities, and knowledge of the highest order. Then the vulgar spectators, astonished, ask each other, " Who is he? Whence comes he? How happens " it that he has become so great a man? Yesterday he was " but one of us. Has he learnt all this by magic, or by in- " stinct?"—No, not by instinct, but by reason; not by magic, but by prudence, which alone can prepare men to appear worthy of the high situations, to which they may be elevated by fortune.

When two statues, one the work of Phidias, the other the

workmanship of an inferior artist, were produced before the Athenians, they at first view, while the rival statues were upon a level with their eyes, preferred the work of the inferior hand; but the moment that both statues were raised to their destined height, the superiority of the master's mind was universally felt and acknowledged, and the crown unanimously decreed to Phidias. So it happens often in the judgments, which we form of our contemporaries. But minds of a superior kind are their own judges, and can wait with *proud humility*, till their opinion of themselves is confirmed by the public voice. A young barrister will require a large stock of this dignified patience, to enable him to go through the long Pythagorean probation of silence, to which, whatever talents he may possess, he is necessarily doomed. His consolation and support must be the reflection, that men of the most brilliant talents, and of the first eminence in their profession, have commenced their career under similar discouragements, and have been like him forced to endure years of neglect and of obscurity: he may cheer himself with the reasonable hope, that, whenever he is employed, he will surpass those who have the start of him only in point of time. During these tiresome initiatory years, he must not remit his application or his attendance on the courts, and on circuit; he must have the precaution to keep himself, according to the popular phrase, in fortune's way; remembering always, that fortune can do but little for those, who will do nothing for themselves.

Notwithstanding the pains that have been taken to make this essay useful, it is submitted with great deference to the public. Men of professional practice and experience are

alone to be relied upon in many points, which have been discussed in the preceding pages; but lawyers cannot stop in full career to give counsel to the rising generation. There are some, however, who have retired from the bar to learned leisure: such men cannot more usefully and more nobly employ their hours of retirement, and crown the honourable labours of their lives, than by writing on the education suited to their profession.

"I hold every man a debtor to his profession," says Lord Verulam, "from the which, as men do seek to receive coun-
"tenance and profit, so ought they of duty to endeavour
"themselves, by way of amends, to be a help and an orna-
"ment thereunto. This is performed in some degree by the
"honest and liberal practice of a profession, when men de-
"scend not into any course that is corrupt and unworthy
"thereof, and preserve themselves free from the abuses where-
"with the same profession is noted to be infected; *but much*
"*more is this performed, if a man be able to visit and strengthen*
"*the roots and foundation of the science itself, thereby not*
"*only gracing it in dignity, but amplifying it in substance.*"

This passage is from the preface to those law maxims, which Bacon wrote when he was no longer attorney-general or chancellor, but when, without rank or power, he had leisure to philosophize. It is thus that great luminaries, after the time of their apparent setting, continue to enlighten the world from which they have retired.

CHAPTER VII.

ON THE EDUCATION OF MEN INTENDED FOR PUBLIC LIFE.

"GO," said the Swedish chancellor Oxenstiern to his son, who was to meet a congress of ambassadors, "Go and see "with your own eyes how little wisdom those have who go- "vern the world." This experienced statesman knew, that among the common race of negotiators, the left-handed wisdom of cunning is generally deemed the essential, indeed the sole requisite. There are diplomatists who seem to think, that states are to be saved, and kingdoms regained, by secret instructions, and secret service money, and spies, and bribes, and lemon-juice, and sympathetic inks, who, in seating themselves at a conference on the interests of Europe, think it a piece of great address to *gain the light* of those with whom they are treating; who would consider it as the sum of political wisdom, to take snuff at critical moments, or to practise some diplomatic contortion of face, which should prevent the deciphering by the countenance what passes in the mind. The fashion of these petty arts has now descended from ambassadors to their chargés d'affaires, and their secretaries, and secretaries of secretaries. All this pedantry and foppery might, in time of peace, or of mere paper warfare, have

proved profitable to the actors and amusing to the spectators; but of late tragedy has left us no relish and no time for farce. These nations have reason to be convinced by the urgency of events, that there is now need of statesmen of another stamp, men of abilities, decision, vigour, and *integrity*. Such men are still more necessary to conduct the affairs of the nation than to negotiate abroad. The tricks and *finesse* of diplomacy can affect England but little in comparison with the negligence or party corruption of those, who appoint not only our ambassadors but our commanding officers in every foreign expedition; who plan those expeditions, and who manage at home all the resources of the nation. There is no country perhaps in the world, in which the remark of Oxenstiern might be applied with more justice than in England; no country in which so much of the most important business of the state is left to the management of the clerks of office[a], and so many varying circumstances trusted to routine. Go and see how the principal men in power are actually engaged; in contriving to keep their own places or to procure gratifications for their friends: and so much are they engrossed by these intrigues, that they absolutely cannot find time to attend to any question, which is not forced upon them by pressing and immediate necessity. Un-

[a] M. d'Argenson, who was for many years the prime minister of Lewis XV, observes, from his own experience, that "Ministers ought to be brought "up to administration. The details committed to their care are lately be- "come immense: nothing is done without them, or by any body else. It "is to be wished, that their knowledge were as great as their power; if it be "not, they are obliged to leave every thing to their clerks, who become masters "of affairs, and consequently of the state. It is by a knowledge of forms, that "subalterns are arrived at governing their principals, and, to make use of a "vulgar expression, that *journeymen are become masters*."

less the case be so glaring as to afford the opposition an opportunity of raising a popular clamour, ministers with short sighted policy put off the examination of questions of the greatest importance to the nation, palliate every evil, gloss over every iniquity, and in every danger comfort themselves with the hope, that things will last their time.

"Après nous le deluge"—was the favourite maxim of Madame de Pompadour, and of that profligate, weak government, which preceded, *which* probably prepared the calamities of France. —— Britain, beware! —— A generation has almost passed away since the commencement of the French revolution: another race may rise into public life before our present contests and our consequent difficulties shall terminate: it is not for momentary palliatives that wise men should look; they should patiently search for remedies, that can act effectually, though perhaps slowly. The misfortunes that have befallen the countries of Europe must be attributed to the errours of their rulers, to their want of judgment, their party struggles, or their want of integrity. To prevent such disasters in future, one obvious remedy is, to train up statesmen, who shall not be liable to such errour, and who shall be superior to temptation. Integrity is the rare, the invaluable quality in public characters, for which there is the greatest necessity, and for which there ought to be the greatest demand in England. Wit, eloquence, knowledge, courage, are seen in abundance at the service of the public; but of that, which is erroneously called *common* honesty, there is a shameful deficiency. Competition has created talents of various sorts, has brought them to admirable perfection;

and, by overstocking the market, has even lowered the demand for them. It is extraordinary, that the rarity of honesty in statesmen has not raised its value, and brought it into request. In fact, the public are deceived by false professions of disinterestedness; while behind the scenes, the political actors laugh at the characters they play on the stage, and amongst one another avow political profligacy, and seem to consider the avowal as a sort of gentlemanlike frankness, a pledge of good faith, which is accepted, and almost required; whilst any pretensions to integrity and patriotism, beyond steady adherence to a party, are considered as the flights of political Quixotes, or the artifices of knaves and hypocrites. The specious motives they profess, and the parliamentary harangues they make, are merely to enhance their price. It should however be observed, that these base principles, and mean arts, can raise a man in public life only to a certain point; with the assistance of these, he may rank with the common herd of intriguers, he may get a pension, he may have a riband, or a peerage, perhaps he may be of consequence to a leader, he may even head a party, and manœuvre it to his interests; but he will never become a really great man: he will never be adorned with true glory; and his name will pass away and be forgotten, like that of thousands who have preceded him in the same ignoble course.

Whoever aspires to be a great statesman, to obtain permanent celebrity, must have higher views, and nobler principles. The four greatest statesmen of modern times were superior in disinterestedness, even more than in abilities. However parties may differ as to the respective merits of their measures,

public opinion agrees in pronouncing, that Chatham, Burke, Pitt, and Fox, were far above all merely mercenary considerations. To the belief in their disinterestedness, and in their sincere love of their country, they owed their ascendancy over their followers, and their general influence on the public mind.

To educate a youth to be a great statesman,—But, if any one at this moment hopes to learn from this essay the art of rising in the world, the means of acquiring court favour, or political power for petty purposes, let him close the book; and study Castiglione's Accomplished Courtier, or Chesterfield's Letters, or Dodington's Diary, or the Memoirs of Sir Robert Walpole, or Mirabeau's Secret Memoirs, or——what he will.

To form a great statesman, noble ambition must be inspired; ambition to serve, to save his country. Before such an ambition can be raised in youth, its foundation must be prepared in childhood. A generous boy will make a disinterested man: a boy of truth, and justice, and honour, will become a man of integrity. Truth and honesty then, are the fundamental parts of a great character, and these qualities can be most effectually taught in early childhood. Begin by training the boy to dare to tell the truth*. Use every motive of shame and praise to inspire him with this courage. Make him despise the cowardice of deceit and cunning. Teach him to scorn to tell a lie. Explain to him the nature of a promise: explain it to him with some solemnity. Tell him that a gentleman, a man of honour, never, for any considera-

* Practical Education.

tion, breaks his word. Teach him to be fearfully cautious of making promises, and to feel a holy horrour of breaking them. Teach him this by example, as well as by precept, or your words may play upon his ear, but they will never reach his heart.

Charles Fox was, among modern statesmen, remarkable for being faithful to his promises; his word of honour was a sufficient pledge in any engagement with his political associates; this exactness in keeping his word, this respect for his promises, was early taught him by his father's example. It is said, that Lord Holland once promised his son that he should be present when a certain wall was to be thrown down; by the mistake of some workmen, the wall was pulled down without his lordship's knowledge, and in the boy's absence: Lord Holland had it rebuilt, that he might have it in his power to keep his promise literally to his son, who was then but eight years old. By this early education, he raised in the boy's mind a high principle of honour, and scorn of mercenary temptations. While Charles Fox was at Eton, his father offered him a very handsome watch, but he refused to accept of it, because some of his companions were not at that time satisfied with his father's political conduct; Charles Fox said, that he would not take the watch till he was convinced, that he could fairly defend his father against the attacks of his companions. This appears equally honourable to the father and son: to the son, who early showed such a noble temper, and to the father, who had raised such an independent spirit in the son.

It would have been happy for Charles Fox, as a private, and

as a public man, if his father had been equally judicious in other parts of his education. The misfortune, the vice, of Charles Fox's life was gaming. It cannot be the wish of any one who admires the generous character of this truly great statesman, to dwell upon his private errours. Enough has been said as a warning to others. There is every reason to believe that he felt the consequences of his own imprudence, with poignant regret.

If the anecdotes, which have been published, of Charles Fox's education may be depended upon, his father took the very means that would render his son imprudent and extravagant, and that would inflame those tastes, which proved the misfortune, disgrace, and reproach of his life. When he was seven years old, the father, to gratify the senseless whim of the child, permitted him to dash a valuable watch from his hands upon a marble hearth.—At school, the boy was supplied extravagantly with pocket money—at the university, the young man's allowance was exorbitant.

And——can it be believed of a father, who was neither mad, nor a fool?—Lord Holland gave his son five guineas a week, for the special purpose of playing at games of chance! an hebdomadal premium for gambling! the first direct bounty for the encouragement of vice, that ever was given expressly by parental authority.

Of the amount of the debts of this hopefully-educated youth during his travels we are not exactly informed, but from a part we can judge of the whole; during a few months' resi-

dence in Italy, it is said that he incurred a debt of 16000*l.*, equal to 30000*l.* at present, which his father paid. Is any one surprised at the enormity of the sum? Or does any one pity the father for having such a penalty to pay? All this arose from one mistaken notion in Lord Holland's mind; he fancied that this extravagant indulgence was the only method to secure the affections of his son, and it was his first wish to make his boys *excessively fond of him.* What meanness in a father to sacrifice the virtues and happiness of his children to such a selfish motive! Not only what meanness, but what absurdity! for though the boy might have doated on his father for providing him a weekly allowance for gambling, what must have been the feelings of both father and son, when some years afterwards, the consequent debt of 16000*l.* was to be acknowledged on the one part, and discharged on the other? It is but justice to observe, that, for the defects in certain points of his son's education, Lord Holland in other parts provided ample *compensation:* and it is to be hoped, that parents will be inclined to imitate him in the meritorious, not in the faulty instances of his conduct towards his children. Let none flatter themselves, that they can teach generosity by encouraging or by permitting extravagance. Many a youth, who begins his political career with all the reality of disinterested patriotism, is induced, is compelled, to abandon his principles, to act in contradiction to all he has said and thought, merely from the consequences of dissipation and extravagance. These reduce him, as it is called, to distress; he has not the fortitude to bear momentary mortifications of his vanity; he has not the courage to withdraw from the mode of life in which he is engaged: he thinks he cannot

retrench his expenses; his debts increase; his creditors are clamorous; executions are before him, and he has no resource but to sell his reputation. Such is the career of many a man, who begins life with the fairest prospects, and the most honourable intentions.

Therefore, next to truth and honesty, the habits that parents and preceptors should be most careful to give to a pupil intended for public life are those of economy. In the education of private gentlemen, the influence of a taste for luxury upon the character has been considered; the bounds of innocent and vicious luxury have been defined, and it has been urgently recommended, that habits of economy should be taught early, as preservatives of independence. These are still more necessary to those who are intended for statesmen, both because such men will have but little time to bestow on the care of their property, and because they will be more tempted to indulge in expense, and to accept of unworthy remuneration for the waste of their private fortunes. They may perhaps rise to situations, where a certain degree of pomp and state are really necessary to maintain the dignity of office; but they should never consider these external honours as the ultimate object of their ambition. If youths be taught to raise their views above these vulgar notions of grandeur; if they should, in the course of their political life, be called upon to fill high offices, they will not be extravagant in parade, to gratify the vanity of others; but they will know how to support the dignity of station, without attaching their chief pride or pleasure to external distinctions.

To excite in the young pupil this noble contempt of the honours, which mere wealth and pomp can confer, point out public men, who, though they live in splendour, are despised. Contrast these with other instances of men who have lived or died in poverty, and who have been respected and admired for their talents and their integrity. For example, they should know that Lord Chatham, dying insolvent, was more the object of public respect and admiration than any man of the age, who had amassed millions, or who had displayed all the profusion of Asiatic pomp and luxury.

Upon this plain but solid foundation of economy, the more lofty and splendid virtues may be raised. When the pupil has acquired habits of perfect truth, firm principles of justice, and that power of forbearance and self-denial, which the practice of these virtues implies, it will not be difficult to exalt these into what is called generosity of character, strength, and greatness of mind. It is commonly believed, that these are not to be produced by education; that generosity and greatness of mind arise entirely from the natural temper or disposition. It is observed in support of this opinion, that these qualities often break out in uncultivated, and even in uncivilized persons; hence many have hastily concluded, that the cultivation of the understanding, and all that is termed education, tend to diminish and depreciate this natural disposition to generosity and heroism. But though greatness of mind and generosity have sometimes appeared in uncultivated persons, yet these are extraordinary cases; they are mentioned with surprise when they occur in our own times, or they are recorded in history as moral phenomena. When

noble moral qualities are united with intellectual cultivation, they are shown perhaps in a less sudden and astonishing manner: but their power and value are infinitely increased; their possessors are more extensively and permanently useful to society. A barbarian is generous and magnanimous only by starts, sometimes in the intermittent fits of cruelty and revenge; often from impulse, never from reason; but cultivated magnanimity is uniform as it is rational; it is never subject to caprice, or disgraced by paroxysms of passion. The idea of teaching disinterestedness appears at first view impracticable, because generous actions must be performed spontaneously, not at the desire of others, or from the hope of any specific view of advantage, or even of applause. Beside this difficulty arising from the necessity of keeping all hope of fee or reward out of sight, there is another which arises from the imperfect experience of children. They feel the pleasures of sympathy and self-approbation at the moment when they do any thing kind or generous; but the present pleasures of their senses are so strong and lively, and their ideas of the future so imperfect, that they cannot look forward, even for a few hours, to the enjoyment of the rewards of sympathy and self-approbation. Intellectual gratifications, though motives sufficiently powerful when they are near, have but faint influence when remote: and that, which is but at the distance of a few days or hours, appears remote to the inexperienced eye of a child. From these considerations we should be satisfied in young children with that generosity, which is prompted, like the barbarian's, by immediate sympathy or impulse. Reward with instant approbation, encourage with smiles and caresses, the first spontaneous

acts of childish benevolence; and patiently and securely watch for opportunities of extending the generosity of impulse into the magnanimity of reason. By leading a child to reflect upon his own feelings, and to compare the intensity and duration of his own pleasures, sensual and intellectual, and by waiting quietly for the result of his own *experiments in morality*, it is possible, without using any artifice, or teaching either ostentation or hypocrisy, to cultivate generosity of temper to such a degree as to render the pupil, in the common and just acceptation of the words, perfectly free from selfishness*. This generosity of character may to some persons appear foreign to the business of a statesman. Without it certainly a man may be a politician, perhaps a more expert and successful politician, but he can never become a great statesman; to deserve this name, he must have large views of large objects; and, in comparison with the public good, all merely personal interests should be as nothing in his estimation.

When the foundation of a good and great character has been early laid by domestic education, the boy intended for public life should be sent to a public school. In the preceding essays it has been sufficiently urged, that parents should prepare their sons for classical studies before they send them to public seminaries. To the list of things to be taught to a young statesman before he enters a public school may perhaps be added some knowledge of geography, and of English and ancient history. Geography is easily learned by child-

* Practical Education.

ren*. Rollin's method of joining with the ideas of the names, situation, and boundaries of countries, some account of their natural productions, will increase the amusement of the young geographer, and may perhaps tend to give a taste for the statistical studies, which will be useful to a statesman. If he learn the general outline and some of the principal facts of English history; if he be told what are the productions and commodities for which his own country is most famous, this knowledge will not much burthen his memory, and he will be proud of his information among companions of his own age: this may bias his mind in favour of the mode of life he is to follow when he becomes a man. But all these are minor considérations subject to circumstances, and by no means to be insisted upon anxiously. It is comparatively of little importance in what year of his childhood a boy learns them. It is true, that facts early fixed in the mind remain ready for future use; but even the hope of this advantage should never urge parents and preceptors to load the memory of their pupils, and to run the risk of disgusting them with any species of useful knowledge.

What quantity of Latin and Greek may be useful or ornamental to a statesman, must next be determined. Mr. Fox's biographers assert, that no professed philologist could be more accurately acquainted, than he was, with the phraseology and versification of the great Grecian poet; that he was not only at an early age qualified to be a critic, but a writer in the learned

* Practical Education.

languages—that he left behind him at Eton admired specimens of classical poetry—and that one day, when a clergyman, eminent for his knowledge of the Greek language, was endeavouring to prove, that a verse in the Iliad was not genuine, because it was written in a measure not used by Homer; Charles Fox immediately recited twenty other verses of the same measure, to show that deviation from the usual metre was no evidence of interpolation. Allowing that in this there is no friendly exaggeration, which may be suspected, these are evanescent academic triumphs, calculated only to make the unlearned stare; they added little to the real fame of the man, the orator, or the statesman: except so far as they predisposed people to think highly of his talents, they were of no use to him in any debate in the senate, in any of the business of the nation, or in any of the various situations he occupied in life.

Those who delight to argue in a circle will here probably attempt to prove, that because some celebrated men of the present day early distinguished themselves at school by their knowledge of prosody, and by their Latin verses, therefore these things are necessary proofs of ability, and indispensable for the education of those who hope to become celebrated statesmen. In fact, they were merely accidental, not essential. Whatever is made the test of ability at public schools will necessarily excite the ambition of the most able. If at Eton the prize of superiority had been to him who should excel in the Pyrrhic dance, or in coiling rhophalic verses, we should probably have heard of the early superiority and astonishing feats of Charles Fox in these trials of skill: but would this be any proof of the test being in itself judicious or

useful? Arguments from individual experience are usually fallacious; but those who employ them are perhaps best answered by balancing the evidence, and producing on the contrary side an example of equal force and magnitude.

It is well known, that Mr. Burke was once guilty of a false quantity in a speech in the House of Commons. And how much does this detract from his reputation? If the fact were recorded, and posted up in advertisements in every street in London, and in every capital of every country in the literary world, would it affect the fame of this great man in the estimation of a single hair?—Yes—perhaps if he were to be tried some night by an areopagus of pedants and nameless pedagogues, Burke might be struck from the list of inveterate scholars. But in these times there is not much reason to apprehend, that such persons will have influence in adjudging, among contending orators and statesmen, the prize of eloquence or ability. To those who are ambitious of rivalling the Aristarch of the Dunciad may be resigned the nugas difficiles,

> " Disputes of *me* or *te*, of *aut* or *at*;
> " To sound or sink in *cano* O or A,
> " Or give up Cicero to C or K."

The value of all knowledge must ultimately be decided by its utility. Recurring invariably to this standard, we may save much polemic trouble, and a vast deal of absurd declamation. Let any one ask a majority of the public characters of his acquaintance, what they remember of the rules of prosody, or the receipts for making Latin verses; further, let him inquire for what sum they would willingly part with what they

have retained of this knowledge. The ratio of utility may be determined by the average of honest answers to these inquiries.

There are many who open a book only to find out which side the author takes in certain disputed points; and they not only hate and despise him, if he happen not to be of their party, but if he prove to be of neither party, and endeavour to retain what is reasonable, and to avoid what is absurd on both sides of a question, they brand him with the odious name of trimmer. Such is the confusion of ideas created by the eagerness of dispute even on literary subjects, that few can fully comprehend, or candidly represent the arguments for and against their own opinions. They fasten upon some single sentence or expression, which they repeat without attending to the rest; like the poor madman, who was an expert arithmetician, but could never, when a debtor and creditor state of his affairs was laid before him, be persuaded to look at any but the debtor side. Against all such insane or perverse judges it is necessary formally to enter a protest, and to make an explicit declaration, that nothing, that has been here said of the folly of wasting time in fabricating Greek and Latin verses, is meant as derogatory of classical literature. A knowledge and a taste for classical literature is peculiarly ornamental and useful, indeed, indispensably necessary to every Briton, who aspires to distinction in public life; for in this country a statesman must be an orator. It is by eloquence, that he must bring himself into notice; by eloquence, that he is to raise himself to power; by eloquence, that he must preserve this power, and accomplish by his influence in the senate

whatever designs he may form for his own advantage, or for the good of his country. And where can he learn the principles of the art of oratory so well as from the great examples of antiquity? Not only the orators of Greece and Rome, but their poets, all their classical writers, should be his study; from these the happiest allusions of modern orators, are drawn; whether witty or picturesque, pathetic or sublime. Avoiding pedantic Latinity of style, and ostentatious reference to Greek and Roman authorities, a public speaker, who has good taste, can allude to the classics without quoting them: without boasting of their acquaintance, he proves that he has lived with them in habits of familiarity, by that tinge of resemblance, which does not amount to imitation, but which assimilates with his own original manner. It is this classical air diffused through an orator's harangue, or pervading his conversation, which is the secret charm, that fascinates a cultivated audience, and wins the applause of the best judges. A single line, drawn by a master hand, is a sufficient introduction between congenial minds.

But this general acquaintance with the beauties of ancient literature, this classical grace of language, which is found so prepossessing, may be acquired without deep learning, and without a scholastic knowledge of the Doric and Attic dialects. It is said, that Theophrastus was discovered not to be a native of Athens, by such a strict adherence to the Attic dialect, as showed that he had learned it by rule, and not by custom.

That an exquisite and permanently useful taste for classical, and for ancient literature, may be attained by youths bred at

our public schools, examples of high celebrity sufficiently evince. But it is not so clear, that a classical taste for modern literature is always acquired at these seminaries, and it is obvious, that an orator and statesman should have his mind imbued with the classical literature of his own country, and of modern nations, as well as with the learning of Greece and Rome. For the acquisition of modern literature, as there is little or no provision in our public seminaries at present, each pupil must trust to his individual exertions to supply the deficiency. Some of the most distinguished men of the present day, while they were yet schoolboys at Eton and Westminster, used to employ their leisure hours and minutes, in acquiring, by their own industry, a knowledge of our best English writers.

To form his taste, a young man should confine his attention to the best authors: when he has read these once, let him read them over again and again, rather than resort to second-rate writers. From the dullest, or the worst books, an ader experienced in the arts of criticism and composition, or practised in the habits of reflexion and invention, may extract useful hints; he may select from the rubbish, what, after it has gone through certain processes, shall become valuable materials. But this must not be attempted, or permitted, till a sound literary taste has been previously formed. The keen appetite of youth must not be suffered to prey on garbage. When some rosy prebendary asked of what use is reading, he was answered, " It is of the same use to the mind, as the " partridges you are so fond of are to your plump cheeks." It should be remembered, however, that it is not the quantity

of food, which people eat, but the portion they digest, by which they are nourished.

Exercises in declamation ought to be particularly encouraged in our public schools; and theatrical exhibitions appear to be serviceable in forming young orators to speak with good tones and gestures, and in training them to meet the eyes and brave the observation of numbers. It would be useful to allow English as well as Latin plays, more frequently to be represented by youth. Care, of course, would be taken to select those plays, which tend most to inspire noble and generous sentiments, or which give a taste for wit and humour. Since morality can, alas! scarcely be found in its purest state, in many either of modern or ancient comedies; their faults should be pointed out by preceptors with sarcasm and ridicule, but not in a sermonic style. Nothing could be farther from the interests of morality, than to establish a puritanical system of education, which would unfit young men for the world in which they are to live, and which consequently could tend only to make dupes or hypocrites.

A public education must not pretend to the nicety of private tuition. Half measures are always inefficacious and dangerous. Preceptors must have the courage to trust much to reason, since they cannot trust any thing to ignorance. No concealment of what passes in the world should therefore be attempted: every thing should be known, and the real consequences of vicious and virtuous conduct should be seen. On this principle, young men, such as the elder scholars at Eton and Westminster, should read newspapers; from

these they will learn more than from most books; they will see the state of public affairs, as well as the news of the day: they will become interested in political discussions, and their judgments will be continually exercised on questions immediately applicable to affairs in which they are hereafter to be conversant. A knowledge of character is as useful to statesmen as a knowledge of books. Those who are intended for public life should therefore turn their attention to the study of human nature; and they cannot begin better than by observing the character of their schoolfellows, many of whom may afterwards become their rivals or their partisans. The talent for persuading, leading, and governing numbers, may be, and usually is, developed at great public schools: ambition is there strongly excited, parties formed, eloquence, wit, and address called forth, and the cabals and intrigues of public life are there to be seen in miniature. If youths be taught to observe, as well as to act in these scenes, they may learn much from the rehearsals of the parts they are to perform, or to see represented on the great theatre of the political world. Of still more consequence will it be to young men to establish, even while they are at school, characters for truth, fidelity to their promises, and steadiness to their friends; this reputation, as well as the credit for abilities or perseverance, will precede them in the world, and will prepare for them the confidence of those with whom they are to act.

A fond or an ambitious father could hardly form a better wish for his son, than that he should, when he quits Eton or Westminster, have the character of being an honourable, generous lad, of high spirit and great abilities. It is now the

part of judicious parents, when a son returns home, not to associate with domestic pleasures the idea that literature is a task, and that *il far niente* is the summit of human happiness. There should be an interval of some months between the youth's leaving school and his going to college. It is during this time, that judicious and truly affectionate parents should use their utmost skill, exert all the power that fondness, gratitude, and the contrast between school restraints and domestic liberty give them at this period of their son's life, to extend his views beyond mere schoolboy notions; to show the use of what he has already learned, and to nourish the desire to improve. No errour can be more fatal than the belief, that education terminates with childhood, or with school or college discipline. A wise, a truly great man, will continue to improve himself to the latest period of life. This idea should be strongly impressed on youth, especially on those who are destined to take a part in public affairs, and who aspire to influence, or to direct in perilous times the affairs of one of the first nations of the world. It is at this period when the boy just begins to think himself a man, that he is susceptible of the strongest impressions, and that he is most anxious to listen to opinions, that do not come in the form of precepts concerning character and conduct. His friends should, therefore, seize these favourable moments to enlarge his views, and elevate his soul to all that is great and honourable. The generous ambition, with which he was early inspired, should now be stimulated into enthusiasm: it is this which must excite him to great exertions, and render him capable of noble actions; the gratification of this ruling passion is to repay, to reward him for all the sacrifices of

ease, pleasure, profit, time, and health, which he may perhaps, which probably he must, as an exalted public character, be called upon to make for the good and glory of his country. To excite such a spirit in a youth, the parent must himself feel it; those who feel it strongly, will express it eloquently. Lord Chatham inspired his son with this noble enthusiasm, because he felt it; and he spoke, as he felt, energetically. When Mr. Pitt was yet a child, his father, laying his hand upon the boy's head, pronounced that celebrated prediction of his future greatness, which must have roused the generous ambition of the boy, and which probably proved in some degree the cause of its accomplishment*.

While a youth is fresh from the perusal of those classical authors who breathe a noble spirit of virtue and freedom, his father, if he be a man of literature, or his preceptor should take advantage of this knowledge. Those divine works, which he has been accustomed to translate as school-books, he should now look upon with the eyes of a man; when he reads them from his own free choice, he will feel their beauties, and catch a portion of their enthusiasm. Those authors, who with bold colours paint the vices and virtues of men in public life, should be his peculiar study. These will animate his indignation against all that is base, and excite his admiration of all that is noble. Let him read the character of Helvidius Priscus, which Tacitus drew while yet some virtue remained among the Romans.

" Helvidius Priscus, while yet a youth, gave up his illus-

* Practical Education.

" trious mind to the severer studies; not to veil inactive " sloth by a reputation for philosophy, but that he might be " prepared to endure adversity in managing the business of " the state. He followed those who maintained that alone " to be a good which is honourable and just; that alone to " be an evil which is base: power, nobility, and every thing " external to the mind he pronounced to be indifferent. " While yet a quæstor, he was chosen for a son-in-law by " Pætus Thrasea, whom he imitated in nothing so much as " in his ardent love for liberty. As citizen, senator, husband, " son, and friend, uniform in all the duties of life; contemn- " ing riches, inflexible in the right, and fearless in every " danger."

" There were who thought him too ambitious of fame; " but the love of glory is the latest passion, which even the " wise endeavour to subdue."

Compare this lofty ambition, this " glorious fault of heroes," with the low, wretched vice, which now too often usurps its name. Modern ambition is in general but a vile spirit of avarice and habit of intrigue; ignoble in its means as in its objects; rising or in its fall it can never confer happiness or command respect. Contrast the character of Helvidius Priscus, admired and revered ages after his death, with the miserable, despicable picture of a modern minister in disgrace. " Alas! my children, what an incurable disease is ambition! " What a life of wretchedness is that of a minister in disgrace!" says Marmontel to his children, speaking of the Count d'Argenson. " Half worn out by fatigue, disappointment and

" vexation completed the ruin of his health. His body was " tortured by the gout: his mind corroded by recollections " and full of remorse.

" As I was walking in his garden with him, I perceived a " marble statue at some distance, and asking whose it was— " 'It is one I have not the courage to look at'—and turning " another way, he said, 'Ah! Marmontel, if you knew with " 'what zeal I served him! If you knew how often he has " 'declared to me, that we should pass our lives together; " 'how often he has assured me, that I had not a better " 'friend in the world! Such are the promises of kings, such " 'their friendship!' And at these words his eyes filled with " tears. These ideas pursued him every where; and when- " ever he was left to himself, he appeared overwhelmed with " sorrow. At these times his daughter-in-law used to run to " him, sit beside him, press him in her arms, and caress him " like a child; he would let his head fall on her breast or her " knees, and bathe them with tears, without attempting to " conceal it[b]."

Some parents might perhaps fear to give a youth intended for public life strong tastes for literature, lest these should unfit him for the business of the world, should give him such refined notions of virtue as could not now be applied in practice, and lest they might, upon his mixing with our degenerate politicians, appear to him so antiquated and romantic, as to make him not only abandon them altogether, but with them give up all

[b] Marmontel's Memoirs—For the French see the Appendix.

principles of honour and honesty as obsolete and unfashionable. The opinion of one, who was both a statesman and a man of letters, who went into office after having fixed his principles from the study of books, should on this subject be heard with attention, and may be cited rather as evidence than merely as authority.

" It has been observed," says Addison, in an essay on the duties of men in office, " that men of learning, who take to " business, discharge it generally with greater honesty than " men of the world; the chief reason for it I take to be as " follows: A man that has spent his youth in reading has " been used to find virtue extolled, and vice stigmatized. A " man that has passed his time in the world has often seen " vice triumphant, and virtue discountenanced. Extortion, " rapine, and injustice, which are branded with infamy in " books, often give a man a figure in the world; while several " qualities, which are celebrated in authors, as generosity, in- " genuity, and good-nature, impoverish and ruin him. This " cannot but have a proportionable effect on men, whose " tempers and principles are equally good and vicious."— Addison was himself in practice an example of the truth of his own theory; he conducted himself with perfect probity when he was in office; not with romantic generosity, but with justice and prudence. When he was secretary under the Duke of Wharton, as lord-lieutenant of Ireland, he never, from compliment to his friends, remitted his regular fees; " For," said he, " I have a hundred friends, and if my fee be two " guineas, I shall, by relinquishing my right, lose two hundred " guineas, and no friend gain more than two; there is there-

" fore no proportion between the good imparted and the " evil suffered." Some one, presuming perhaps from this prudent conduct, that Addison was mercenary, ventured to offer him a *douceur*, a bribe it must not in these days be called, for we must " never mention Hell to ears polite:" on this occasion Addison answered, " Sir, believe me when I assure " you I never did, nor ever will, on any pretence whatever, take " more than the stated or customary fees of my office. I might " keep the contrary practice concealed from the world, were " I capable of it; but I could not from myself; and I hope I " shall always fear the reproaches of my own heart, more than " those of all mankind." Such an anecdote, and such a speech might perhaps make an indelible impression upon a youth of generous disposition and cultivated understanding. Examples from real life, and among our contemporaries, should be pointed out to him, of the disgrace to which want of integrity reduces public characters. He should have opportunities, if possible, of hearing politicians converse on the characters of men of different parties. It will be advantageous, that he should hear these opinions of men and things at first in the company of a father or friend, who can, by judicious remarks, assist him to form his own judgment and principles; and at this period of his education, when he has not yet entered the lists, when he is at a distance of some years from the time, when he can be called upon to act, he will be able to listen and judge more calmly perhaps than when his knowledge of the world is increased, and when his own passions and interests are at stake. For these reasons it has been advised, that a young man should spend a few months in his father's house, or with some sensible and honourable friend,

previous to his becoming entirely his own master at the university.

Bacon says, that in his time, in England, "an affected "study of eloquence and *copia* of speech flourished, and grew "speedily to excess; men began to hunt more after words "than matter; and more after the choiceness of the phrase, "and the round and clean composition of the sentence, and "the sweet falling of the clauses, and the varying and illus-"tration of their works with tropes and figures, than after the "weight of matter, worth of subject, soundness of argument, "life of invention, or depth of judgment. Then grew the "flowing and watery vein of Osorius, the Portugal bishop, "to be in price. **** Then Car of Cambridge and Ascham, "with their lectures and writings, almost deified Cicero and "Demosthenes, and allured all young men that were studious "unto that delicate and polished kind of learning. Then did "Erasmus take occasion to make the scoffing echo *Decem "annos consumpsi in legendo Cicer-one*: and the echo an-"swered in Greek, Ονε! *(Asine!) Thou ass!*"

If in our own times young men, who aspire to be orators and statesmen, should be tempted to imitate the *flowing vein*, or Ciceronian periods, of any modern orator, let them for a moment reflect upon the state of public affairs, and consider, whether it be probable, whether it be possible, that mere men of words, and polishers of sentences should continue in request, or in power. When such arts succeed, the honest patriot abhors the eloquence that undoes his country. Far before eloquence in a statesman must now be ranked pru-

dence, fertility in resource, candour, firmness, knowledge of the character of the nation, and of such individuals as may, even at a distance, influence opinion; a comprehensive estimation of the physical military and fiscal powers of his own country, and of those foreign states, which are friendly or inimical to his own. Let not young readers be astounded at this formidable list of qualifications necessary for a statesman. Let their ambition scorn the obstacles, that dismay the weak and indolent. The gods sell every thing to labour. This conviction, this ardour, should be fresh in the minds of youth, when first they are let loose from the bondage of scholastic discipline, and when they take the care of their education, and consequently of their future fame and happiness, into their own hands.

At the university, a statesman and a lawyer's[c] course of study should be nearly similar; both should begin by laying a foundation of general knowledge; but on this basis a statesman must afterwards raise not a fabric of law, but of philosophical history, political economy, and finance. These latter studies should not commence till he has left the university, or at least till he has acquired a sufficient stock of various literature to supply materials for public oratory. In reading to collect these stores, he must not suffer his mental powers to remain unexercised, otherwise whatever treasure he may accumulate, it will be of no service to him; he will not be able to apply it to proper use; mere readers lose all activity of understanding, and become dull pedants: thus some men

[c] See Ch. on lawyers.

begin to lay up money with the intention of enjoying it at a distant period; but, in the habits of amassing, they forget the wish and the very power of employing their wealth, and end by becoming wretched misers.

The manner in which knowledge acquired from books or conversation may be stored up in the mind, so as to be retained with most ease, and recollected with most facility, has been elsewhere discussed*; the advantages and disadvantages of technical helps to the memory have been explained; and in the preceding chapter it has been examined how far the practices of transcribing, making notes, and keeping commonplace books, may be useful or hurtful to students in general. To orators, in particular, the habit of transcribing passages, or noting ideas in a commonplace book, must be injurious; for they want their knowledge at times when they cannot have recourse to written notices; their thoughts must flow spontaneously to the lips in the midst of the hurry and confusion of a public assembly.

No man, especially in public life, can acquire much information, who does not possess the talent of reading quickly, and of *winnowing* books with facility. This talent is to be acquired by beginning with reading slowly, and by patiently analysing a few works of eminence. There is a book recommending this species of analysis to students as a constant practice, and giving technical rules for the purpose. This book should be read and considered, but it would be waste of

* Practical Education.

time, to make a frequent use of what is recommended; analysis thus made by rule, would not improve the understanding. Let technical assistance be recurred to only in such cases, as require the recollection of a long series of names, or dates, or facts, that have no immediate connexion with our usual studies or occupations.

It would be vain to lay down any course of study, as absolutely preferable to all others. Those who know the country will be aware, that many different roads may lead to the same point; and the shortest is not always the best. Lord Chatham, in his letters to his nephew, recommends several works, which may be useful in giving a knowledge of the English history and constitution. Perhaps many will look over those letters, merely to find out what books should be read within a given period of time; as if a statesman like Lord Chatham could be manufactured by such a receipt!—It is to be hoped that young men, who are going to the university, may read his letters with other views; there is nothing new in them, but they inspire virtuous ambition, and they inculcate the great truth, that application in youth is necessary to prepare success in later life; a truth which comes with peculiar force from a statesman of Lord Chatham's genius and experience. The amiable disposition, the warm affection for his nephew, and the attention to his education shown in that little work, prove that, in these countries, the greatest talents are found united with domestic virtues. The unanimous voice of Britain confirms this truth, and applauds the manly sentiments and classic elegance, with which the editor of Lord Chatham's letters has introduced them to the public.

Among the studies of young statesmen, history must be the foremost; but they should not read merely to remember dates, and remarkable events; a sufficient portion of this knowledge, for useful and ostensible purposes, it may be presumed, has been already learned technically at school. It is now necessary to study history, and particularly the history of our own country, rationally, and philosophically, with due attention to the concatenation of causes and events, observing the growth and progress of our constitution, the reciprocating influence of laws and government, of manners, education, and institution. Montesquieu's *Essai sur la Décadence des Romains* is an example of the mode in which history ought to be studied; it teaches to think, and shows how a statesman may apply to practical use, the knowledge he has learnt from historians. It is to be regretted, that we have no work on English history of the same sort or of equal value. Bolingbroke, though eloquent, is declamatory, diffuse, and full of party-spirit, both in religion and politics. Priestley's lectures on history fall short of what had been expected by his admirers.

This philosophical study of history will prepare the way for political economy. Lectures on moral and political economy are part of the course at some universities, and where the professors are eminent, much may be learned from this mode of instruction; but in general, on these intricate subjects, reading the works of men skilled on these topics is preferable to hearing their lectures.

There is no necessity to repeat the observations, that have been made in the preceding pages, on the method of culti-

vating the reasoning powers, and on the advantage of applying these powers to a variety of subjects: it is obvious, that what has been said on the education of a lawyer is peculiarly applicable to a statesman. Beside the regular course of reading which he pursues, he should attend to the current topics of political conversation, and to the newspapers and pamphlets of the day; this will give a new and immediate interest in acquiring information. Whenever any subject occurs, on which this interest of the moment is excited, he should seize the opportunity to acquire accurate knowledge, which, being associated with real conversation and business, will be fixed in due order in his memory. It is surprising how much is learned by going to the bottom of any one subject; and how much extraneous knowledge is obtained, while we are looking for exact information on any particular point.

Modern languages are absolutely necessary to a statesman, not only as the keys of books, but of minds. He should speak French, Italian, and German. These should be learned during his earlier education; even from the nursery he should have been in the habit of speaking them. At the university, he should make himself acquainted with the principal works in these languages. But he should carefully avoid taking any lessons on pronunciation from an ordinary master, otherwise he will have much to *un*learn when he goes abroad.—If, when he goes to the continent, he pronounce French only like an Englishman, the French, in their truly polite toleration for the blunders of foreigners, would probably say, "Monsieur a un "petit accent étranger qui est très agréable: nous aimons de "voir comment Monsieur se joue de notre langue, &c." But

if he had acquired the *patois*, or even the provincial accent of some inferior French master, they might be less tolerant, especially in those high-bred societies to which young men of rank and fortune ought to have access. Courts and courtiers are on these points fastidious; and for want of certain trifling recommendations, men of abilities may be excluded from company, where they could study the characters of the first statesmen of the age, and learn more than any books of travels could teach.

The writing or composing much in French does not seem advisable, because the idiom of the language differs so much from ours. There have been instances of Englishmen, who have attained such a knowledge of the French, as to write it with correctness and elegance. Gibbon wrote a manifesto and an essay[d] in such good French, that they passed for the writings of a native. But it may be doubted whether Gibbon's taste for French composition was advantageous to his style. The English and French taste for oratory, and some of their established rules of criticism, differ essentially. In what the French call *le style noble*, they do not admit of any allusions to what they term ignoble objects: under this prohibition come all trades and manufactures, and most of the common employments of life. Many of the allusions, which we admire in our orators, they reject as utterly inadmissible in fine writing. They are shocked with this mixture of what they call *le style noble* and *le style vulgaire* in one of our greatest modern orators, in Burke. Yet his frequent allusions to common life and to mechanic trades make his writings popular in England, and obtain the admiration of our best critics. In a country like

[d] Essai sur l'etude de la literature.

ours, where the middle classes have so large a share and influence on the public opinion, and where, from the nature of our government, orators must make frequent appeals to the judgment or passions of the people, that species of eloquence must be cultivated, which is best understood, and which best obtains its object, whether of persuasion or conviction. Ours is a commercial country, and a mechanic people; and allusion to commerce, manufactures, trades, arts, and sciences, must be introduced by our orators, because these come home to the occupations and habits of their auditors, and are of sufficient notoriety for mixed assemblies. The field of eloquence is enlarged, and the powers of the orator are increased by this accession of images and ideas, which may be almost infinitely combined. Examples from Burke will show what advantages the moderns have in this respect gained over the ancients; and will illustrate what has been said of the advantage of collecting knowledge from various and dissimilar sources.

" A politician, to do great things, looks for a *power*, what " our workmen call a *purchase;* and if he finds that power, in " politics as in mechanics, he cannot be at a loss to apply it."

* * * * * * * * * * * * * * *

" He is not deserving to rank high, or even to be mentioned " in the order of great statesmen, who, having obtained the " command and direction of such a power as existed in the " wealth, the discipline, and the habits of such corporations " as those which you have rashly destroyed, cannot find any " way of converting it to the great and lasting benefit of his " country. At the first view of this subject, a thousand views " suggest themselves to a contriving mind. To destroy any

" power growing wild from the rank productive force of the " human mind, is almost tantamount, in the moral world, to " the destruction of the apparently active properties of bodies " in the material. It would be like the attempt to destroy " (if it were in our competence to destroy) the expansive " force of fixed air in nitre, or the power of steam, or of " electricity, or of magnetism. These energies always ex- " isted in nature, and they were always discernible. They " seemed some of them unserviceable, some noxious, some " no better than a sport for children, until contemplative " ability, combining with practic skill, tamed their wild* na- " ture, subdued them to use, and rendered them at once the " most powerful and the most tractable agents, in subser- " vience to the great views and designs of men. Did fifty " thousand persons, whose mental and whose bodily labour " you might direct, and so many hundred thousand a year of " revenue, which was neither lazy nor superstitious, appear " too big for your abilities to wield? Had you no way of " using the men, but by converting monks into pensioners? " Had you no way of turning the revenue to account, but " through the improvident resource of a spendthrift sale? If " you were thus destitute of mental funds, the proceeding " is in its natural course. Your politicians do not under- " stand their trade, and therefore they sell their tools[f]."

There is scarcely a sentence, which does not directly or indirectly allude to some art or science, or to some of the common trades and business of life. Mechanics, agriculture, che-

* Gas sylvestre.

[f] Burke, Vol. III, page 210.

mistry, natural history, and the occupations of the broker and the stock-jobber, afforded Burke the allusions to sales and funds, power, purchase, plants growing wild from a rank productive force, expansion of air in nitre, the power of steam, electricity, magnetism—all these allusions suit our English taste; but they would not be approved of by French critics. The French would be *revolted* by what excites our admiration. Perhaps this difference in the English and French taste for eloquence may have arisen from the difference between the nature of our governments, which subsisted so long as to establish habits, that have survived even the shock of a revolution. Without digressing however to this speculation, it is sufficient here to have pointed out, that such a national dissimilarity of taste actually exists; and that young English orators should therefore, while they study French eloquence, avoid imitation of their style, and refrain from the degrading practice of introducing gallicisms into our language—a language, which, with few exceptions, needs no foreign auxiliaries to support its native strength.

Having acquired at the university a general knowledge of modern and ancient literature, the young statesman, after he has left college, will have leisure to devote his mind to the subjects peculiarly requisite in public life. He should now read those state papers, from which historians have written; he should make himself master of original documents; he should know the[z] outline and particulars of our principal

[z] For this purpose Mr. Gosling's Collection of Treaties may be consulted with advantage. It is to be wished, that some one accustomed to the forms of

treaties; and he should look not only to the articles, but also to the means by which the negociations have been carried on: he should observe the consequences, which have resulted from every ostensible and every secret measure. In these transactions, from the state papers, and from the memoirs of all our statesmen and courtiers, from Burleigh and Cecil to Walpole and Dodington, he will find that there are innumerable small causes and petty motives, which contribute to produce great events, and to decide the councils and actions of the most politic or the most despotic princes. He will also observe, that there are continual underhand manœuvres practised by agents and ministers; an eternal system of deceit and duplicity is carried on, which seems to be necessary, because it is constantly practised. "Such a thing," says Lord Burleigh, "is not fit for the queen's ear[a];" "such a thing," says Sir Robert Walpole, "must be *represented* differently to "the king;" and then there are *private* notes with every public letter to or from embassadors; and there is, in short, an inscrutable complication of falsehood in the secret histories

office would make a collection of the forms most necessary in the different ministerial departments. From such a publication young statesmen might learn enough to make them independent of clerks. It is often from the want of knowledge of trifling formulas, that men of superior abilities are dependent upon inferiors, to whom they leave the substance of business to be reduced to proper forms. Hence innumerable delays of office, and abuses in the conduct of public affairs.

[a] In Hardwicke's State Papers, Vol. I, there is, in a letter from a Mr. Jones to Sir Nicholas Throgmorton, this passage; "I have declared unto Mr. Secre- "tary what your lordship thinketh of the general council; who wished I had "not told the queen's majesty a matter of such weight, being too much, he "said, for a woman's ear."

of many political transactions. The student should read of these things, not with a design to imitate, but with a resolution to avoid such paltry practices. He may see, that truly great statesmen, whether acting as ambassadors abroad, or ministers at home, have disdained all mean artifices, and by candour and the simplicity of truth have succeeded, where the utmost refinement and ingenuity of the most consummate politicians would have failed.

Let any young man of sense read the memoirs of Sully[1], and consider, whether the most courtierlike system of flattery and double dealing could have served his purpose so well, as the plain honesty which this great statesman uniformly practised, and which earned or rather won for him the esteem, affection, and unbounded confidence, of his noble minded master.

The disinterested firmness of a modern diplomatist deserves to be pointed out with the warmest expressions of admiration: Lord Macartney, when in India, that land of magnificent corruption, refused, it is said, a bribe of eighty thousand pounds, beside a *little betel (a small present between friends)* of a diamond star. His integrity, when governor at the Cape, was equally praiseworthy.

These are facts, which should be told to youth with all the enthusiasm which they excite. Strong instances of the ad-

[1] See in particular an account of his conduct about a bribe of a service of plate offered him by the people of Rouen.

vantages of truth should also be produced. Let him who has any ambition to serve his country as an ambassador, or negociator, read the account of General Nugent's conference with Frederick the Great, and thence estimate the value of a character for truth in a diplomatist.

In 1768, the suspicions of Frederick had induced him to make sudden preparations for war with Austria, believing that she secretly intended to break the subsisting peace. The day before this design was acted upon, General Nugent[k], ambassador from Vienna, demanded an audience: and laying before Frederick, with all the enthusiasm of sincerity, the causes of the mistake into which his majesty had fallen, he thus addressed him—"Sir, receive the oath which I make: Nugent "swears to lay his head at your majesty's feet, if any thing "he has now asserted prove contrary to the exact truth." "Can I trust you, General?"—"Yes, Sire; I, who know how to "estimate and admire your majesty's truly great qualities, dare "to say, that you have a defect, which is a dreadful misfortune "to mankind.—Your temper is mistrustful!"—"I will give you "a certain proof to the contrary," said the king with a smile—"for I put perfect confidence in every word you have said."—

[k] This General Nugent was not a Scotchman, as Thiebauld calls him, but an Irishman, and uncle to the young Ensign Everard, who distinguished himself so much at Monte Video. This young man has shown more anxiety to repress the encomiums of his friends and of the publick, than others show to puff themselves in the newspapers. "How," said he, "can I at my return convince "my brother officers, that I have not claimed distinctions, which they deserve "better than I do?"

Orders were within an hour dispatched to stop the preparations for war[1].

Here was an interview between a great monarch and an honest negociator; the ambassador spoke plain sense and truth; the king listened to reason, and trusted to the ambassador's character. The word and honour of a single individual calmed an angry conqueror, prevented a war, saved the lives of thousands, and all this was done in half an hour!—Let the diplomatist contrast with this the account of the famous conferences[2] between Don Louis de Haro and Mazarin, which lasted four months, one whole month being taken up in settling points of precedency, and regulating the ceremonies. Mazarin and Don Louis *evolved* their utmost diplomatic art; the cardinal depending on *finesse*, the Spaniard trusting to delay.

Diplomatists should not be a class of beings separate from statesmen. The education of those intended for what is called *the diplomatic line* should not, in any respect, differ in its principles and general course from that of other men destined for public life. Greater attention, however, should be paid to some particulars; the acquisition of modern languages is of peculiar consequence to youth, who are likely to become envoys or ambassadors: they ought at least to speak French, German, and Spanish, with facility, and with a good accent;

[1] See Appendix for the original of this conversation.

[2] Treaty of the Pyrenees.—Voltaire.

therefore they must either have *excellent* masters early, who should live in the house with them, and keep them in the constant practice of speaking in these languages; or, if such masters cannot be obtained, the pupils should spend some time abroad, before the age when they are likely to be employed. It is obvious, that an ambassador must not put off till he is sent on a mission *perfecting* himself in speaking the language of the country, in which he is to act as negociator.

Another circumstance, in which the diplomatist's education should differ from that of other statesmen, is in the peculiar attention that should be paid, to give ease and politeness of manners*; he should be not only early introduced to good company, but accustomed to see and speak to a variety of people, that he may not grow up, either with that species of bashfulness, which the French call *mauvaise honte*, or show that cold haughtiness, which is so displeasing to foreigners; one of these faults would prevent him from being master of his own ideas, and the other would prevent him from getting at the thoughts of others. In forming his manners, he should not be taught to imitate any fashionable model; for fashions change quickly; and a *mannerist* of any school is always considered as an inferior person; Lord Chesterfield's general principle, that good breeding is the result of good nature and good sense, is excellent. All the petty details of duplicity contained in his letters deserve the contempt of every man of sense and virtue.

Volto sciolto, pensieri stretti, should indeed, to a certain de-

* Practical Education.

gree, be a diplomatist's maxim: with an open countenance, and frank manners, he should have the power of keeping a secret, and of being perfectly silent upon subjects, where it is his duty not to speak. This may be taught to children, without inculcating any artifice or hypocrisy.

There is a sort of readiness of answer*, of presence of mind, on embarrassing occasions in conversation, which appears not only graceful, but highly useful to men in all official situations, but especially to diplomatists. Lord Chesterfield possessed this accomplishment, and displayed it to advantage, while he was an ambassador. When, according to the fashion of that day, his lordship, and the French and Spanish ambassadors, were in a public company selecting emblems, the Spaniard and Frenchman chose the sun and the moon—"And I," said the English ambassador, "take for my emblem, Joshua, "at whose command the sun and moon stood still." Another instance of this presence of mind may be remembered of the celebrated Swedish ambassador, count Creutz. A Parisian, forgetting that the Swedish ambassador was present, began in no very respectful tone, to speak of the king of Sweden,—"C'est un tête—un tête!"—"Couronné, Monsieur," interposed the count; and thus by a single word, maintained his own dignity, and prevented the Frenchman from offending him.

As to the essential business of an envoy, a well informed statesman, who understands the relative interests of his own

* Practical Education.

and foreign countries, who can speak and act with integrity and firmness, is qualified to be an ambassador, whenever his services are requisite; and he need never have recourse to any of the petty manœuvres of duplicity and mystery. The mirror of diplomatists of the mysterious class was a foreign count, who used to tell his friends, as a great secret, what had been published three weeks in the newspapers, who, when he was reproached with this mockery of confidence, replied, —"The gazette is no authority, but I am." This adept never, upon any subject, gave more than half an opinion, never in his life *committed* himself, or *gave up his authorities;* and so invincible were his habits of mystery, that they did not leave him even in death. The day after he died, his valet de chambre answered all inquiries in a whisper—"my master "died this morning, sir; but he did not wish it to be known."

And what was the end and reward of all this artifice? The intriguer is remembered only as having been ridiculous and contemptible. And what figure would such a man make, were he now alive, as an ambassador in treating with Talleyrand, or Napoleon? Should we not be very sorry, that such a man were to negociate for the British empire? So much for diplomacy.

Another branch of a statesman's *professional studies* is finance. But why should finance be spoken of as separate from political economy? Many seem to consider a financier as a person possessed of a peculiar art of producing money by calculations and *operations*, by ways and means, opening budgets, and pouring forth in the House of Commons totals

of expenditures and deficits to ten places of figures with farthings and fractional parts to boot—indisputable evidence of fiscal accuracy! This sort of knowledge, and this talent for reciting calculations, however its display may astonish the unpractised, is of but little utility to a nation. The calculations are full as just and as useful on paper as from the lips of a minister; and his technical memory, however prodigious, will never save his country. Nor will his skill in calculation, or his art in passing off new taxes for old, or in juggling about what falls on the seller, and what on the consumer, what affects the commercial and what the landed interest, ever increase one iota the real wealth and power of the country, or produce resources at our utmost need. The knowledge not merely of financial calculations, but of political economy in all its extent and intricacy, is necessary to make a statesman effectively serviceable in the management of the revenues and resources of a great empire. Mere financiers, mere calculators, stand but as clerks before the enlarged mind of a political economist. If the reasoning be just, the calculations grounded upon them are easily *worked* by any arithmetical machine. As in former times great men had their *nomenclators*, statesmen should now have their calculators, they should not pride themselves on these subordinate parts of ministerial duty.

In commencing the study of political economy, a young man should keep his understanding unawed by authority, unsubdued by any great name; he should not list himself under the banners of system: he should weigh the arguments and examine the proofs of the facts adduced on every subject. He

should reflect, that what are considered as elementary principles in one century are farther analyzed in the next, and what pass for undeniable truths with one generation are subject to be questioned and overturned by another. Thus Davenant in one century was read as gospel; Duquesnoi, and Turgot, and the French economists had their day; Adam Smith's opinions were next cited, long and loud, as irrefragable authority, till bold inquirers have of late started doubts concerning some of his fundamental principles. Without the base wish to derogate from the reputation of these great men, it is fit to point out these variations of opinion, and to warn young students from swearing to the tenets of any master. Without being caught by the novelty and fashion, or deterred by the unpopularity or crabbedness of any author, he should read every work from which he can obtain information, or which will oblige him to revise his principles. The word *crabbed* was suggested by the recollection of the Marquis de Casaux's book "*Sur le Méchanisme de la Société;*" a work written in such a repulsive style, that the author is in danger of losing his claim to originality, because few readers know enough of him to do him justice. Some writers have, indeed, robbed him of his ideas, and have produced them as their own in a more popular form. De Casaux first started the bold, and seemingly paradoxical ideas, that taxes do not permanently affect the wealth of any individuals in a state—that the national debt is a phantom, that the dread of national bankruptcy is but a species of financial hypochondriacism.

It is sufficient to have pointed out these examples of opposite tenets, on which young political economists should

form their judgment. They should also attend to recent publications, in which any old doctrines are attacked, or new opinions proposed. For example, Dr. Gray's Examination of the essential Principles of the Wealth of Nations—Dumont's View of Bentham's work on Legislation—Selkirk on Emigration—and Malthus on Population. These works have already been recommended to the attention of the higher classes of country gentlemen; to study them with unprejudiced attention, is the absolute duty of all intended for public life. They must never be deterred by any temporary popular odium from giving new opinions a fair hearing; nor should they ever deny just premises in argument, from the apprehension of remote consequences. Admission should never be refused to truth, from the base fear, that, if it were generally known and acknowledged, it would lead to errour and vice. The knowledge of truth can never produce either misery or guilt; but partial information, or deception practised on a people by their rulers, will infallibly create the evils, which they weakly attempt to prevent or remedy. These are not the days when the scheme of esoteric and exoteric doctrines can prosper. Knowledge has unrolled her ample *printed* page to all eyes, and there is no longer any language peculiar to the adept, or sacred from the vulgar. These are not the days when a man can be reduced to the alternative of burning his book, or of being burned for asserting that the earth turns round the sun. These are not times, when people can be paid with mere words and assertions; that nature abhors a void, would not now be thought sufficient with any class of readers to account for physical phenomena. In political economy, as in all other sciences, the habit of reasoning is

now general, and the human mind, from experience of success, has become at once more daring and more inquisitive. Of this it behoves our young politicians, and rulers expectant to beware. Whoever should, in this age, attempt to answer reason by abuse, or to put down truth by persecution, would only expose himself to ridicule or danger; he would be in the situation of a chief, ignorant of the use of fire-arms, who should, in battle, persist in opposing slings and arrows to musketry and cannon.

In reading on all these important subjects a *young man* must decide in favour of what at the time appears to him to be the right side of the question. But these decisions he should hold as provisional rather than absolute; he should sedulously keep his mind open to conviction, and ready to submit all he has learned from books to the test of observation and experience. "Sir," said Doctor Johnson to one who attacked some of his principles—"I have made up my faggot "of opinions, I will not let one single twig be drawn out, lest "it should loosen the whole bundle." Would it not be better to put a sound twig in the place of the rotten one, lest the whole faggot loosen and fall to pieces?

After having completed his studies, a young statesman should visit each capital of the British empire; he should make himself acquainted with every distinguished public character and with all the youth, who are rising or likely to rise to eminence. After having studied books, he should now study mankind; after having read he must converse. Mere scholars are much mistaken when they imagine, that all know-

ledge is to be learned from books alone; much is acquired from conversation: and for various reasons, the power of conversing well must be advantageous to a man, who intends to devote himself to public life. In the first place, it is his interest to establish an early reputation for abilities; his companions and rivals, and the world of acquaintance, will estimate him by his colloquial powers before he has an opportunity of making any public display of his talents. In the next place, conversation will improve his talents, whatever they may be. The habits of speaking in good language, of arguing closely, and of replying with promptitude, may be every day improved in well informed and well bred society. It has, however, been observed, that many have great talents for conversation, who show no powers as orators; that many can talk fluently in private company, who are absolutely incapable of uttering two connected sentences, or even of articulating in a public assembly. An acute and eloquent philosopher[a] has endeavoured to account for the inferiority in powers of conversation, which is sometimes observed in men of superior talents and deep thought; he remarks, "that men of a philosophical "turn of mind, and of enlarged understandings, sometimes "appear dull in mixed companies, because they cannot or "will not express their opinions, unless they have time to "develop the whole of their systems, and to show the connexion of their ideas and principles. They foresee, that "they cannot obtain the time and attention necessary for "this purpose, and therefore they remain silent; if they do "speak, they dissert rather than converse, and they appear dull

[a] Stewart.

" and slow, because their ideas are not wakened by the casual " associations which govern common minds, nor are their " powers called forth by trivial motives." On the contrary, men who excel in conversation are accustomed to have their ideas called forth by the words and thoughts of others, or by accidental external circumstances: when they attempt to speak in public, these excitements are wanting; they must arrange their thoughts by habits and principles, to which they are not accustomed, and by an effort of voluntary exertion, of which, from want of practice, they are probably incapable. A man of abilities, who speaks good language fluently in private company, may fail as a public orator, merely from want of self-possession or civil courage; the more he practises speaking, the more he will acquire command over his faculties. If he converse on subjects with which he is well acquainted, he may practise himself either in dilating or compressing, according to the temper or comprehension of his company. He may habituate himself to watch over and preserve the connexion of his ideas, while in expressing them he makes those elisions, which are necessary to prevent conversation from becoming tiresome. By constantly observing how these abbreviations are made, he will not only acquire the power of conversing, but will prepare himself for speaking well in public: he will know when to use logic, and when eloquence; he will acquire the necessary power of adapting his style of expression and argument to his audience, and he will have the habit of attending to the reasonings of others, and of replying to them when suddenly called upon.

That the powers of conversing well, and of speaking elo-

quently in public, are not incompatible, we have recently seen in illustrious examples; if the circumstances which have just been mentioned were more attended to, and if young men of abilities took the pains to discipline their habits, these talents would probably be more frequently found united. It should be observed, that the style of public debate in the British parliament has of late approached to the manner of speaking in conversation, and has less of that stilted and pompous mode of declamation, by which haranguing was formerly distinguished. In times of public difficulty and danger, when real business must be done, and questions of immediate moment are to be decided, people have not time to stand by, and see a sophist twist a rope of sand; they have no leisure to let an orator "show all his paces, not a step advance;" those only who speak to the purpose will be listened to; those who can compress into a small compass their arguments will be most secure of attention; and if they speak with force and brilliancy, they will be sure to produce that effect, which is the ultimate object of oratory. All these considerations support the opinion, that conversation is excellent practice for a public speaker.

Beside cultivating the acquaintance of the enlightened and polished inhabitants of the capital cities of the British empire, a young statesman should, in travelling through the country, talk to all classes of people. One of the most eloquent and well-informed writers of the last century, who published various political and economical tracts, used to make it his constant practice in travelling to converse in stage coaches, at inns, and in farm-houses, with all descrip-

tions of people, to draw out and compare their opinions on public business, and on those points of agricultural and commercial knowledge in which they were interested. Even from what are called *vulgar errours* perhaps much may be learned; if these have lasted long, it is probable they have some foundation, or they would have yielded to experience; and to the test of experience all the theories of political economists must ultimately be brought.

When the traveller goes to the continent, he will pursue the same plan upon a more enlarged scale. When he visits foreign courts, he must endeavour to become acquainted with the most distinguished characters, and to gather from them all that can be learned relative to their respective countries. There are many floating opinions, as Bacon calls them, which are not collected in books, and which can be gathered only from tradition and conversation. These, and the result of the individual experience and favourite maxims of statesmen, are what the traveller should treasure up in his memory. As to statistical inquiries, the answers to these are perhaps best obtained from books, the authors of which have taken pains to inform themselves accurately on particular points, and feel their credit pledged for the truth of their assertions. Ministers and courtiers, and the generality even of well-informed people, are apt, from a mistaken patriotism, to exaggerate in speaking to a foreigner of the resources of their country; to refute or verify their assertions, would require a greater length of time, and more extensive means of observation, than the residence of a few months in any country can afford. It would perhaps be possible, by comparing the various information given by different persons,

to make out such an algebra as would solve these difficulties. But without expecting to gain exact knowledge from general conversation, there is always, especially in foreign countries, something to be learned from it worthy the attention of a political and philosophical observer. Lord Chesterfield should be forgiven some of his manifold sins for one single piece of good advice, which he repeats many times in his letters to his son—" In whatever company you are, and whatever is going " forward, attend to it; do not indulge in habits of absence, " whether real or affected."

After having thus endeavoured to fill the mind with all the variety of useful and ornamental knowledge, which observation and books can afford, nothing remains to be acquired, but the best mode of producing in public these intellectual treasures with taste and discretion. If an orator detail and explain so as to show a doubt of the understanding or the information of his auditors, they revenge themselves by disliking his manner; if, on the contrary, he overrate their learning, or their quickness of comprehension, and if under this mistake he introduce allusions to recondite subjects, or if his style be so elliptical as not sufficiently to suggest the intermediate ideas, his audience must be wearied by unsuccessful attempts to follow or reach his meaning, and, to excuse themselves, they will tax the auditor with pedantry and affectation. A public speaker then has a difficult and delicate task to determine what ideas are sufficiently familiar to afford proper subjects of allusion, and what are stale and common; much taste and judgment are requisite even to introduce allusions gracefully. Awkward orators preface their similes with the

formal words *like* or *as*. These are fit only for the pomp of poetry; in prose, they displease and alarm by suggesting the ideas of prepared rhetoric and formidable amplification. In the art of allusion Burke excels. As he is an orator, whose writings are in every one's hands, he may be again referred to for an illustration:—"A man," says Burke, "should ap-"proach to the faults of the state as to the wounds of a "father, with pious awe and trembling solicitude. By this "wise prejudice, we are taught to look with horrour on those "children of their country, who are prompt rashly to hack "that aged parent in pieces, and put him into the kettle of "magicians, in hopes that by their poisonous weeds, and "wild incantations, they may regenerate the paternal con-"stitution, and renovate their father's life."

How differently would this allusion have appeared, if it had been ushered in with—*As in ancient times, in the days of Medea and Jason.*—How tiresome we should have thought it, if the author had, with schoolboy flourishes, told us the whole history of these heroic personages! Without even mentioning their names, Burke brings them sufficiently to our recollection. Agrippina, at the funeral of Germanicus, forbore in the procession to produce his image among those of his ancestors; "Yet," says the historian, "it was the more present to every "mind."

Those, who have been in the habit of attending to parliamentary debate, must recollect examples of men of talents, with all the advantages of literature and foreign travel, who have failed as public speakers, and have been exposed to ridi-

cule merely from an ill judged display of their continental knowledge, from want of the prudent power of suppressing half to increase the value of the whole. On the contrary, among the most able and popular of modern orators, we may observe many distinguished examples of that prudent reticence, which is necessary to felicity of allusion; that care, as well as happiness, which is essential to the perfection of eloquence.

Eloquence, however, is but an instrument, the value of which must be estimated by the use to which it is applied. In this country no public man, however able or eloquent, can act alone either in opposition or in ministry, nor can he carry important measures by his individual parliamentary exertions. He must join or head some set, some body of men, and his opinion in trivial matters must frequently be yielded to that of his coadjutors,

"In trivial things 'tis folly to be wise."

A great statesman must show amenity and candour, as well as firmness and integrity: the ascendancy he acquires over the minds of others should arise from the superiority of his intellect, not from the pertinacity of his will. If he be unaccommodating, he will stand alone; and whatever may be his talents, they can give him but a painful and ill endured pre-eminence. One solitary example may be cited against this principle—the exception must be admitted. And when such another meteor "lightens upon our system," when an orator of such irresistible power, when a statesman of such unblemished integrity as Lord Chatham again rises in Britain, with

what pleasure will every honest heart do homage to his virtues! what eye would discern faults in the splendour of such excellence! Lord Bolingbroke said of the Duke of Marlborough, "He was so great a man, that I have forgotten his faults."

It is not the abilities of Lord Chatham that his country needs so much as his integrity: INTEGRITY will soon be the virtue most sought for, most valued in public life. This prophecy should be repeatedly sounded in the ears of those, who are educating statesmen. There exists at present a set of politicians, who seem to estimate themselves and others by the number and the emoluments of the places and pensions, which they can grasp and accumulate in their family: there are men who seem to think, that the published list of their sinecures exhibits a sort of tariff of their political consequence; that intellect is of little estimation, till its produce "comes to be stamped at the mint;" that character is worth,

"Like ev'ry other thing,
"Just as much money as 't will bring."

But these statesmen are an ephemeral race. These venal, vulgar motives cannot long endure. Though England is a commercial nation; and though the maxims of the trading part of the community have insensibly risen with their riches, and mixed with those of our aristocracy, yet there still exists a large portion of liberal disinterested virtue in these countries, which the great motives, and great occasions of the times must call forth to public service, and public admiration.

CHAPTER VIII.

ON THE EDUCATION OF A PRINCE.

" MON métier est d'être roi," said a king, who was in his day at the head of his profession. A more hazardous trade than that of a king can in the present times scarcely be named; and such is the aspect of public affairs, that probably the hazard will not be diminished for the successors of the reigning sovereigns. Consequently the rising generation of princes should be prepared for the trials, to which they may be exposed. To pretend to add any thing to what has been written by ancient and modern authors on the education of princes, might perhaps be presumptuous; to repeat what they have said, would undoubtedly be tiresome. The object therefore of the present essay is to consider what may be selected, rather than what can be amplified, in the directions of preceding authors. Not the life, nor the powers of any mortal in the ordinary course of nature could compass all that has been required of the tutors of princes to teach, or of their pupils to learn. The selecting from this mass of receipts for making a perfect prince, what are of approved utility, the noting what are indispensable, and what may be safely omitted, though an humble, will not be an ungrateful task.

To begin by stating what a king need not be. He need not be a dancer, a fiddler, a poet, a painter, an artist, an antiquary, an etymologist, a mathematician, a mechanist, or a profound scholar. He will find it useful to have some tincture of all the sciences; and it may be ornamental to him to have some acquaintance with the polite arts; but these things are not essential, nor would any or all of them constitute a great monarch. Lewis the Fourteenth, we are told, danced better than any man of his court; but, unless he had performed some more heroic actions than dancing *ballets* at Versailles, he would scarcely have obtained the appellation of *le Grand*, except from the lady[a], who, after having the honour of dancing a minuet with him, exclaimed, "Il faut avouer "que notre roi est un grand héros." From the moment that Lewis the Fourteenth heard the following lines from Racine's Britannicus recited before him, he never danced in public.

"Pour mérite premier, pour vertu singulière
"Il excelle à trainer un char dans la carrière,
"A disputer des prix indignes de ses mains,
"A se donner lui-même en spectacle aux Romains."

Frederick the Great played on the flute; but by all accounts[b] he did not play so well as to need to be ashamed of it. Even the poetry of this Solomon of the North added but little to his fame as a monarch. His general taste for litera-

[a] Lettres de Madame de Sevigné.

[b] Thiebault says, that Frederick's musical assistants used to complain, that it was very difficult to cover his majesty's faults; and as the blame was regularly thrown upon them, they were not desirous of performing at the royal concerts.

ture was, indeed, a kingly accomplishment. It induced him to encourage learning and science in his country, and it tended to improve and civilize his people: but his authorship, accompanied as it was with some degree of literary jealousy, rather diminished than increased his disposition to be, what Voltaire preposterously called him, a Mœcenas!

Our Henry the Eighth was a polemic writer, and James the First was not only literary, but erudite[c]; yet notwithstanding all the controversial skill, and all the erudition of these royal and noble authors, the one was a hateful tyrant, the other but a miserable pedant. Henry the Fourth of France, on the contrary, was notoriously deficient in literature; he used to say, that with a chancellor who did not understand Latin, and a king who could not spell, France was tolerably well governed. His contemporaries and succeeding ages have confirmed this judgment.

It is needless here to expatiate upon the care, that should be taken to prevent a young prince from acquiring any vicious habits or tastes; his moral and religious education ought, in most respects, to be the same as that which should be given to every class of his subjects. Against gaming, inebriety, or any species of profligacy, it would be superfluous here to in-

[c] "O, cried the goddess, for some pedant reign!
"Some gentle James to bless the land again;
"To stick the doctor's chair into the throne,
"Give law to words, or war with words alone;
"Senates and courts with Greek and Latin rule,
"And turn the council to a grammar school."

veigh; vice in every shape ought to be made the object of a prince's abhorrence: but these are general topics; the present essay proposes to treat only of the education peculiar to the *profession* of a king.

The principles by which his memory, judgment, and imagination ought to be cultivated, cannot differ in any respect from those, which have been already suggested. In teaching a prince literature, the first object should be to inspire him with a desire to learn, not to cram any particular branch of knowledge down his royal throat. Peculiar care should be taken not to disgust him with instruction. He should never be reduced to the state of that little prince, who envied the beggar for not being obliged to learn Latin. We are informed by some of the private memoirs of the times, that Lewis the Thirteenth was early disgusted with literature by the awkward pedantry of his preceptors.

"Lewis XIII showed early the greatest disgust to literature; a dislike which continued to the end of his life; and had perhaps arisen from the mistakes of his preceptors, who had not sufficiently studied his tastes, or those suited to his age. They made him learn, as a task, the history of his predecessors in the Antiquities of Fauchet; a book written in the driest style, and filled with discussions that might repel the most intrepid reader.

"The queen-mother, to cure his aversion for reading, had him whipped one day by Monsieur de Souvrè, his governor. The little prince resisted at first; then he said, 'Well, I

" ' see that I must submit :' but, added he, addressing him-
" self to Monsieur de Souvrè, ' Pray do it gently.'

" The next morning, when he went to see the queen, his
" mother, she rose from her seat and made him a very low
" curtsy—' Make me fewer curtsies, madam,' said the little
" king, ' and don't have me whipped so often.'"

The literary education of Lewis the Fourteenth was, on the contrary, shamefully disregarded, or purposely neglected : he was suffered to grow up in utter ignorance by persons, who hoped to govern by this means in his name. As to the management of public affairs, their base policy was defeated ; for when Lewis ascended the throne, he had the courage to supply, by application to business, his own deficiencies ; but he continued during his whole life to feel most sensibly his want of early instruction in literature. This monarch, who spoke with so much ease and grace on other occasions, was always timid and bashful when he was to address men, or even women of literature. Madame de Montespan contrived for a length of time to keep her royal captive at a distance from her rival, by representing Madame de Maintenon as a *bel esprit;* and it was remarked, that when Queen Christina visited Paris, though his majesty evidently wished to pay her all due honours, yet even at his own court he was uneasy in her company, and dared not hazard himself to address many words to this learned lady. Though Lewis the Fourteenth was, for the love of glory, the protector of letters, yet his courtiers well knew, that he delighted in private to see men of sense made ridiculous. From this sort of meanness a prince

should be preserved by sufficient but not pedantic instruction.

Though the literary education of princes is often ill managed, their bodily exercises are seldom neglected. Voltaire says, that to ride is one of the few things which princes always learn well, because horses never flatter. Hunting is usually a favourite amusement of kings; perhaps not so much because it is an image of war, as because it affords opportunities of displaying personal vigour and activity; and as it excites an interest, which relieves from the tediousness of princely life. For these reasons princes should be indulged in this amusement.

While means are pursued to render a prince hardy and robust, that he may be brave and independent, care should be taken to prevent him from priding himself upon his corporeal more than his mental superiority. The pride of the capability of bodily endurance was one of the chief faults of Charles the Twelfth, who, in jest, burned his chancellor's boots, and in earnest froze thousands of his poor soldiers to death from this species of false glory. He should not, from mistaken ideas of manliness and spirit, pique himself on being a match for jockeys, pedestrians, or pugilists; he should be capable of great bodily exertions where they are necessary, but in ordinary life it would be no merit in him to be a hewer of wood, or drawer of water.

A prince must, in the first place, be trained to be—"a "king—ay, every inch a king." He may be what he will

besides: he may, or may not, play upon the flute, or dance ballets, or make verses, or speak Greek; but he must, above all things, be just and brave. The courage of a king, however, must not be the twelvepenny virtue of a common soldier, nor yet the headlong rashness, which seeks reputation in the cannon's mouth. He must not be *possessed by* that insane ambition, which sacrifices millions of mankind for a useless island, or a speculative opinion: his must be deliberate, rational heroism.

In that admirable paper of advice, which Lewis XIV wrote for his grandson, when he was going to take possession of the throne of Spain, he strongly dissuades him from the love of conquest. "But," says Lewis, "if you be forced to "go to war, put yourself at the head of your armies."

But why need we refer to foreign precepts, when we find among our own Henries and Edwards examples far more glorious? "Dieu et mon droit" is the most noble motto. In the just defence of his rights, a monarch must be resolute to maintain the most vigorous contest, prepared to sacrifice every thing but his honour. His courage should be such, as will bear the test of adversity; it should be more allied to fortitude of mind than to personal prowess. From danger, in whatever shape it comes, a king should never shrink. He must dare to meet the opinions of men, as well as their arms. In civil and military courage he must excel; in both, the late unfortunate king of France was deficient. These defects in his amiable character were scarcely perceptible in seasons of general tranquillity; their consequences in times of public

commotion were beyond calculation disastrous. At the halcyon commencement of his reign, who could have foreseen the whirlwind at its close? At the festival of his coronation, who could have foretold, that Lewis the Sixteenth would perish by the hands of a common executioner on a public scaffold? The most estimable private virtues of a monarch are of little avail to himself, or his empire, unless they be supported by the public virtues of activity, prudence, civil and military courage, and sagacity. A king in a limited monarchy, or in any regal government, can do nothing of himself. It is in the choice of the delegates of his power, his counsellors, his ministers, his ambassadors, the commanders of his fleets and of his armies, that the wisdom and vigour of his mind should be displayed. On this choice, influencing as it must every subordinate office through the scale of government, will depend the prosperity and glory of his kingdom, the happiness of his people, and the safety of his crown. A monarch should therefore possess the power of discerning abilities, and of distinguishing character. Machiavel, in his chapter "Of the Secretaries of Princes," observes, that "in "the capacities of men, there are three degrees; one man "understands of himself; another understands what is ex-"plained; and another understands neither of himself nor "by any explanation." Bacon has farther observed, that there are men who peradventure can do exactly well in a few things, and yet are distracted and incapable of managing a variety of affairs. There are also persons who can act well on a sudden, or where boldness is required, and yet who cannot combine distant operations, or foresee remote consequences; who do not possess what he calls longanimity. There are

others, good for nothing on a sudden, incapable of acting or advising on the spur of the occasion, and destitute of presence of mind, yet who, when their intellects are undisturbed by fear or hurry, display consummate wisdom. There are also men of philosophical genius, who perfectly understand the theory of legislation, and yet who are unfit to be employed to carry even their own designs into practice. All these varieties of intellect or habit a prince should learn to discriminate; and he should be taught how to avail himself of the excellencies of different characters in various circumstances: he should know how to balance the opposite counsels of advisers of dissimilar views and dispositions; and he must be decided by his own judgment, after having listened to all their reasons and opinions. Unless he have this power of judging and deciding for himself, a king will never find wisdom even in a multitude of counsellors: for, as Machiavel says, it is a general rule, "*That a prince who has no wisdom of his own can* "*never be well advised.*"

To be able to distinguish character, and to choose friends, ministers, or servants judiciously, a prince must be free from all personal prejudice or caprice, and he must disdain flattery. Machiavel gives his prince an infallible rule for judging whether a man should be trusted as a minister or a counsellor; "When you observe your officer more careful of himself than "of you, and all his actions and designs pointing at his own "interest and advantage, that man will never be a good mi- "nister, nor ought you ever to repose any confidence in "him." To this maxim may be added another test for distinguishing the true friend, or the honest servant, from the flat-

terer and the knave. Let him observe the conduct of his courtiers to others, as well as towards himself: he may be deceived as to their sincerity towards himself; but where others are concerned, his judgment will be cool and impartial.

It is not sufficient to choose good ministers; it is necessary that a sovereign should have the power of attaching them to his person, of inspiring esteem and affection for his character, and zeal for his interests and honour: but this must not be attempted by artifice, by promises, or by king-craft. Machiavel, in a chapter on the question, How far a prince is bound to be of good faith, exposes, with sober[4] irony, the regal

[4] The irony of Machiavel is so sober, and so well supported, that careless or perverse readers have mistaken it for earnest, and this misrepresentation or errour has been propagated from generation to generation by those who have read, and still more by those who have not read his "Prince." Machiavel's advice to kings, like Swift's "Advice to Servants," may have done harm to some, and must have excited the indignation of others, who were so stupid as to understand it literally. Machiavelian policy, as a synonyme for every thing that is treacherous and diabolic, has become a popular expression in the mouths of those who know nothing of Machiavel but the name, or who, upon hearsay evidence and common report, "damn to everlasting fame" one of the most acute and profound authors that ever wrote.

If the letter, said to be Machiavel's, to Zenobius Buondelmontius, in vindication of himself and his writings, be genuine, the matter is put beyond dispute, by the declaration from the author himself, that his Prince was all irony and satire; this declaration is made in terms so formal and positive that the most maliciously incredulous, or the most dull of apprehension must yield assent. On what authority this letter rests, remains however to be determined. There is no name in the third edition of the English translation of Machiavel, published in 1720, in which it first appears: but this anonymous translator assures us, that the letter lurked for eighty years in the cabinets of the curious at Florence,

code of simulation and dissimulation; he appeals to all history, and to the experience of his own times, to prove, that those princes, who have loved peace and never broken their faith, have lost their kingdoms, and have fallen into oblivion; while those, who have talked of peace, and good faith, and religion, but who have disregarded them in all their actions; those, in short, who could play the fox best, have always been most successful. He asserts, that men are so simple in their natures, and such slaves to their present necessities, that whoever wishes to deceive will always find those who are willing to be deceived; but no monarch will ever be able to flatter or deceive men, so as to make them his friends; there are too many interests incorporated against the royal hypocrite. "On peut être plus fin qu'un autre, mais pas plus fin que "tous les autres." Nor can a sovereign attach men by lucrative gratifications or high sounding titles. That he should reward services is just; but he cannot pay for attachment: not all his treasury could purchase esteem or love; not all the commissions, civil and military, at the disposal of the Crown; not all the ribands, and stars, and garters, that a herald could devise; not all the marquisates and dukedoms within the extent of the royal prerogative, unless they be given as the just reward of merit, can attach to the royal donor those on whom they are conferred.

If any dealer in political intrigue, if any mere courtier

till in the beginning of the pontificate of Urban the Eighth it was carried to Rome, whence it was brought to England by a traveller in the year 1645.

Amelot de la Houssaye observes, that it is very unjust to poor Machiavel to accuse him of having taught princes all that he learnt from their practice.

should ever see this page, he will smile with incredulity and contempt—" Ame de boue et de fange! tu te trompes." " Man " of mud and mire!" as Frederick the Great apostrophised a courtier, who professed a disbelief in virtue, " Man of mud " and mire, you are mistaken." Even in our days, which it is the fashion to depreciate, examples might be cited, which show that kings, and unfortunate kings, can have friends[c].

To be capable of exciting that enthusiastic devotion, which gives life, security, and vigour to his government, a king must possess a generous elevated soul. He will then raise in the minds of men the feeling, that there is something even in this world far above all mercenary reward.

Of the vast sums which Lewis the Fourteenth bestowed on his courtiers and servants the account is uninteresting and forgotten; but the world still remembers and repeats some of the expressions, by which he enhanced the favour of his gifts, and the value of his rewards. Every body recollects his compliment to one of his generals, upon whom he conferred the dignity of Maréchal de France:—" Sir, if I had known an- " other man in my kingdom more deserving of this honour than " yourself, I would have conferred it upon him."

In many of the expressions of Lewis the Fourteenth, there

[c] The public has lately seen an epitaph, written by Lewis the Eighteenth, on the confessor of his unfortunate brother. This was a becoming instance of gratitude due to the fidelity of that man, who attended his king upon the scaffold, and who alone, in defiance of thousands of rebels and atheists, dared to proclaim his loyalty, and to glory in his religion.

was exquisite taste, and refined politeness; but in Henry the Fourth's there was something more, warm feeling, generosity, and greatness of mind. To his history the preceptor of a young prince should for ever recur; for, of all kings, Henry the Fourth of France is the monarch, who possessed the power of attaching mankind in the most eminent degree. He displayed it in the midst of the difficulties and dangers to which he was exposed, before he could seat himself upon the throne. In the midst of the wars of the League, "when his shirts were "all ragged (these are his very words), his doublets out at "elbow, his kettle seldom on the fire; when he had not a "complete suit of armour, and hardly a horse to carry him to "battle;" when he had nothing but the justice of his cause, and his intrepidity to depend upon, how many men were drawn to his standard, as if marshalled by enchantment!

"I sometimes thought of leaving him," said Sully, "for "the sake of my fortune and my friends; I sometimes *deter-* "*mined* to leave him, but I do not know how it was I never "could; there was something about him, that always drew me "back again, and attached me invincibly to his fate." The enchantment, by which Henry marshalled armies and attached friends invincibly to his fate, was the natural magic of a great mind. Such power over his own destiny, even in the most difficult and perilous circumstances, has a prince of abilities, vigour, and magnanimity[f], who can excite the enthusiasm and

[f] Even where Henry was betrayed by warmth of temper into hasty expressions his candour more than repaired his fault. On the eve of a battle on which Henry's fate depended, the Swiss Colonel, Schomberg, came to ask for money. Henry replied, angrily, that it was not like a man of honour to ask for money

affection of his fellow-creatures. In prosperity as in adversity it was the same. No king, no private individual, ever had a more sincere friend than Sully; his gratitude and affection to the memory of his master lasted to the latest hour of his existence, and not only Sully, but all who lived with Henry the Fourth, felt a portion of this enthusiastic attachment. It is said, that one of his adherents actually broke his heart over his grave.

What a contrast there was between Henry the Fourth and Frederick of Prussia! Frederick, great as he was, and endowed with talents of a superior order, never had a friend, except perhaps one individual of the name of Jordan; and this was the only man, to whom the king ever showed attachment, the only man whom he did not irritate and mortify by his cruel *persiflage*, or still more cruel suspicions.

These are the comparisons in the history of kings, which young princes should be taught to make; and thus by relating to them interesting anecdotes their education may be ad-

when he came to take orders for fighting. Repenting afterwards of these hasty words, Henry went to Schomberg when he was drawing out his troops for battle—"Colonel," said he, "perhaps I shall never go from this place—It is "not just that I should deprive a brave gentleman as you are of your honour. "I come then to declare, that I know you to be a gallant officer, and a man inca- "pable of a base action." Having pronounced these words loud enough for all his men to hear, the king embraced the colonel with great affection.—"Oh "sir," replied Schomberg with tears in his eyes, "in restoring me my honour "you take away my life; for after this I should be unworthy of your favour, if "I did not sacrifice it to day in your service." Schomberg lost his life in that day's battle.

vanced, and their ambition excited to obtain essential qualities. It will not be difficult to lead from one point to another by the proper application of historical facts. When the royal pupil is struck with examples of the strong enthusiasm, which some monarchs have excited, it may be observed to him, that the sovereigns, who have possessed most power over the human heart, have generally been eloquent. There is no accomplishment more princely, more becoming, more useful to a monarch, than eloquence. Not studied oratory, but the power of expressing in strong words great ideas and noble feelings. Not only Henry the Fourth, but Francis the First, Queen Elizabeth, Lewis the Fourteenth, Frederick the Second, and the late Empress Catharine, possessed this laconic eloquence in a supreme degree. Even from a person unknown to fame one single expression of this sort is sufficient to give us a sublime idea of a character, and to dispose our minds to reverence, or enthusiastic attachment. Such is Sophia of Zell's answer to her husband, when, after having imprisoned her for years on a suspicion of infidelity, he besought her to return to him—" No," replied the princess, " tell my husband, that, if " the accusation be just, I am unworthy of him; if it be false, " he is unworthy of me."

Presence of mind is a quality, which a prince must possess, to give effect not only to his valour but even to his conduct. " Please your majesty, to whom are we to apply about busi- " ness?" said his courtiers to Lewis the Fourteenth on his accession to the throne—" To myself," replied the monarch. Whoever desires to give the same answer, and to support it by actions, must acquire presence of mind, and that versatility

of attention, which can turn at the summons of the moment from one set of objects or thoughts to others totally dissimilar. The means of acquiring civil and military presence of mind have been already suggested, and they must be the same for a prince as for subjects.

In these times, when fear of change perplexes monarchs, it should be part of a prince's education to study those symptoms, which mark the temper of the public mind. Prudence can be taught only by experience. The particular circumstances, which have preceded great changes in states, should be observed; but they must be cautiously examined before we can deduce from them any general or safe conclusion: In the political as in the physical world, it is impossible to distinguish efficient causes from accidental concomitants, without attention to repeated experiments. Attention to proximate and apparent, instead of to remote and real causes, leads to superstitious hope and fear, to cowardice and temerity. Frequently the circumstances immediately preceding public disturbances are considered as the origin of the evil; and hence futile precautions are adopted, and inadequate remedies are suggested. Persons uninstructed in politics sometimes reason as ill on public misfortunes, as those ignorant of medicine judge of diseases: an habitual drunkard attributes his loss of health to a single grape, which he felt cold on his stomach; and often the death of an infirm person is attributed to this or that cold caught by such or such a trivial accident. Thus some are persuaded, that all the horrours of the French revolution arose from Necker's coming into place, others from his leaving Paris; some attribute the whole to

the king's convening the States General, others are convinced that Madame de Polignac was the cause of the evil; the expensive traineaus of the queen and the count d'Artois some declare were more blamable. But every judicious observer must be sensible, that the real causes of the revolution lay much deeper, and were much more remote than the occurrence of such circumstances, or the interference of such persons. As to the assembling the States General, it might be an instructive lesson to a prince to observe the difference between the prudence in managing that assembly when it was convened in the time of Sully, and when it was called together by Necker. But, in fact, the government during the time of Lewis the Sixteenth was impelled by circumstances, over which it had at the moment no control. The accelerating causes of the French revolution may perhaps be found in the weakness and vacillation of preceding reigns: kings, sometimes abiding too rigidly by ancient custom and prerogative; sometimes yielding too suddenly and implicitly to innovation and reform; now giving the reins of government to Maurepas and Choiseul, now to Turgot and Malesherbes, then to Calonne, and from Calonne letting them be snatched by Necker: sometimes keeping the people in utter darkness, to tame them to docility; then letting in upon them the full blaze of philosophy, and "blasting with excess of "light." These, and similar errours in government, must be instructive lessons to a prince, and of much more practical utility than knowing by heart the Merovingian, or the Carlovingian, or the Capetian race, or the record of every petty fray in the wars between the houses of York and Lancaster. It is of the greatest importance for a prince in these times to

have his judgment so educated, that in emergencies he may be able promptly to decide when to admit innovation or reform, and when to maintain inviolate the ancient customs and institutions of his realm. The ivy sometimes defaces, and would destroy, the ancient oak; then let it be torn away. Sometimes it holds together the loose stones of a venerable and useful building; then guard it from sacrilegious hands.

It often happens, that a people is, from ancient usage, or national prepossession, vehemently attached to some slight distinction of dress or manners, which no prudent sovereign will attempt to abolish, or change by authority. This truth a preceptor may illustrate by many striking examples. It is well known, that the Tzar Peter, one of the most able and daring despots, after all the reformations he had effected in his empire, could never, by the most rigorous punishments, make his subjects part with their beards. Lewis the Fourteenth, in the zenith of his power, though perhaps not in the zenith of his gallantry, complained, that he could not change the female fashion of high heads. "J'ai beau crier; personne n'a pour "moi la complaisance de rabaisser un peu la sienne." In later days we know, that the Scotch Highlanders[s] could not be prevailed upon to lay aside their Tartan plaid and filibeg.

[s] The Highlanders were obliged by law to lay aside their dress, immediately after the rebellion in 1745, so that not a man could be seen for several years in the ancient dress. The dress was afterwards allowed to the highland regiments, as an encouragement to enlist; and not many years ago the prohibitory laws were repealed. People now living have seen in the highlands the men walking on the road, carrying their breeches on their shoulders, as being an uneasy restraint, when they walked to any distance.

Who would hazard a rebellion, or the slightest portion of a nation's attachment, for such trifles? The politic, in this instance the insidious Catharine of Russia, was so well aware of these truths, that she not only made them the guide of her own conduct, but employed this knowledge to draw her rivals into difficulties. In a conversation with Gustavus III, she purposely piqued the vanity of that prince, by defying him, with all his power and influence over his subjects, to change the national dress of Sweden. He was weak enough to attempt it, made himself unpopular, and never succeeded farther, than forcing his courtiers to appear in a certain fantastic *costume*, which, after the king's assassination, fell into disuse.

A young prince should be farther led to observe the connexion between the numerous links of social order, that he may know what can be safely struck off, and what must be retained at all hazards. He should be able to judge of the distant probable consequences of civil or military alterations, as well as of their immediate effects. A partial improvement may lead to general injury; a custom indifferent in itself, or individually beneficial, may lead to important evil consequences; and trivial objects may form the best fence against danger. It is sufficient to suggest, that these objects of study should be preferred for the royal pupil; the means of obtaining such knowledge from books and conversation cannot be materially different from those already recommended for *other professions*. Thus early instructed by history and reason in the maxims of political wisdom, a prince, when called to the throne, would know when to resist popular phrensy, and

when to accede to the representations of his people. Acting upon rational and fixed principles, his measures would be consistent, and his government firm and vigorous. He would have the inestimable advantage of being supported by the best informed, and the wisest part of the nation. As to popular favour, a sovereign must attend to its variations, as a mariner watches the changes of the wind; by throwing up a feather the current of the gale may be known, but his course must be held and directed by the compass.

To form such a prince as has been here described, the first step to be taken in his education should be to give him a contempt for flattery, and a love for sincerity and truth. Till this is effected, he can never judge of character; he must be the dupe of every designing courtier, or of the meanest servant[b] about his person. To inspire him with ambition to deserve honourable fame, is the true method to make him exert all his talents, and to obtain control over his passions. This ardour for fame, and this self-command, may be felt and acquired even in childhood.

The temper of a prince must be sedulously guarded; he must not be suffered to indulge in caprice, or to substitute his will for reason and justice. Arbitrary restraint, or formal lectures, will do nothing, or worse than nothing. It is the interest of so many underlings to humour a royal pupil, in opposition to the commands, or wishes, of his preceptors; and the prince himself is usually so well aware, that restraint can

[b] Thiebauld. L'Imperatrice et *le Frotteur*.

be but of a temporary nature; and that he shall, after a short season of mock discipline, be master of himself, and of all about him; that there is no method of governing his mind, but by inspiring him with a desire to govern himself, by cultivating his reason, and showing the fitness and propriety of the instructions that are given to him. In all instances this cannot be done; then the general confidence in the preceptor if he have deserved it, will supply the place of special reasoning.

The good sense and true policy of inspiring a prince with the desire to conduct himself, intead of multiplying temporary prohibitions and restraints, must become more and more obvious, as his education advances to the dangerous season between youth and manhood. From the days of Gil Blas, and the prince of the Asturias and his Lucrece, to the present time, things go on nearly in the same way; princes, just escaped from the nursery, always find persons to assist their frolics, flatter their passions, and carry on their secret expeditions: as may be seen, if any body doubt it, by referring to the private memoirs of a modern Lucrece. The padlock must, indeed, be put on the mind; for bolts, and bars, and preceptors, and even bishops, cannot otherwise secure the royal truant.

In the choice of a preceptor for a prince, good sense, greatness of mind, and the power of inspiring virtuous ambition, should be considered more than learning or accomplishments. These can be acquired from inferior masters, and they are not essential to the character of a prince. His preceptor should be a man unfettered by party, and exempt from

all desire to interfere with politics. His religion also should be pure from worldly views. mild. tolerant, and sincere. He should fully understand, that he may be able to instruct his royal pupil in the means of supporting, the true interests of religion, by prudent firmness, by a total freedom from bigotry, from all spirit of persecution, and from any disposition to judge of persons by the sects to which they belong. When Acesius, the bishop of Constantinople, declared that he would hold no communion with those who once departed from the faith, Constantine replied, " Make a ladder then for your-" self, and go up to Heaven alone." The most unequivocal toleration, and the most sincere horrour of persecution, should be impressed on the mind of a young prince; of this all must be sensible, who recollect the terrible public and private calamities, which have been the consequence of religious prejudices or mistaken zeal in monarchs. As Ganganelli observes, " Charity is often forgotten in the support of faith." But even the word charity, that plain word, has been misinterpreted and abused by designing knaves or zealots. A sermon on charity was preached to the resigned Latimer at the stake, on this perverted text:

" Though I give my body to be burned, and have not charity, it profiteth " me nothing."

The difficulties, to which the most able and the most honest preceptors of princes must be exposed from the counteracting influence of many who have access to their pupils, appear almost insuperable, as long as princes are brought up in a court. Some have thought that they should be educated at

a distance from courts, and removed from every circumstance, that could remind them of the dependence of others upon their will, or of their possessing any superiority, but what they obtain by personal exertion and merit. But where is the man, to whom a prince could be safely confided for seven years in retirement? and if such a man could be found, would he accept the charge? The more enlightened the preceptor, the more he would be aware of the difficulties, the peril of the undertaking. Where could he find a whole family, and society, and companions, of his pupil's age, who would co-operate in his measures? Without such assistance, his efforts could be of little avail. Adversity, it has often been asserted, and but seldom doubted, is the best school for princes; but mock adversity, like artificial mineral water, cannot be ensured to answer the purpose intended to be produced. There is no possibility of carrying on, for a number of years, a scene of moral delusions. The prince would soon discover all that was attempted to be concealed, and he would totally lose confidence in his preceptor. There is no necessity for delusion; a young prince might be educated in a private family, at some distance from the capital; and might, without any artifice, and without secluding him from the world, be preserved from the influence of improper conversation, interested flattery, or servile submission. All that is requisite is to have proper persons about him, of all the ranks necessary in a family. The choice of these should depend entirely upon the preceptor; their places should not be matter of favour, lest they should become objects of cabal and intrigue. The prince should have but one preceptor, who should be to him as a

father. The royal pupil, brought up thus in a private family, should be made, during his childhood, dependent upon that family, not the family dependent upon him. Masters for accomplishments should attend; but these need have no more concern with the rest of his education or morals, than they have with the children in any other well regulated family. The selection of these and all other masters must belong absolutely to the preceptor; he should not be obliged to attend to the recommendations of any persons whatever. A man "cannot be answerable for measures "that he does not guide;" if this be just in politics, it is still more so in private education, where every thing depends upon the unity of design and will in the family; upon all the members being convinced by the reason, and actuated by the authority of one chief. Such a system of education for a prince must not be disturbed by foreign interference, or it would be worse than any other, that could be devised. The preceptor must be trusted entirely, or not at all.

Perhaps it may be thought, that it would be too hazardous an experiment for a nation, to trust its future sovereign to the management of one preceptor in a private family. It might be feared, that he should be brought up in arbitrary or democratic principles, or suffered to grow up in ignorance, or taught according to some fanciful system, that would unfit him for the high station he is to fill: but the probability of these evils may be prevented by previous care in the choice of the person to whom he is confided, and the possibility must indeed be prevented by the mode of his educa-

tion, which is not to be secluded; all that is done is open to the inspection of his royal parents, known to those who visit the family of the preceptor; and there will always be eyes and ears enough occupied in observing what passes. But no idle whispers should be listened to, no rumours credited to the disadvantage of the preceptor, no garbled sentences of his conversation, no insulated sayings either of the governor or of the pupil, should be strained to some bad meaning: the preceptor should be fairly judged by the general tenour of his own conversation and conduct; by what appears in his pupil's whole character and manners. If the young prince show a tyrannical disposition, if he be addicted to any mean vice, if he be ignorant, or if he be allowed to acquire habits of indolence or dissipation, then, upon the producing any specific facts supporting these accusations, let the preceptor be dismissed. If it be proved, that the preceptor confines his visitors to a party, either political or religious; let him be dismissed. If he be convicted of teaching the prince any dogmas, political or religious, contrary to the laws of the land, and the established religion of the empire, let him be dismissed with disgrace; but nothing short of substantial evidence, such as would be admitted in a court of justice, should be deemed sufficient proof. He should not be required to defend himself against every idle or malicious accusation; or to explain his reasons for every trifle: he should not be called upon to develop his plan and his means to those, who have neither capacity nor inclination to comprehend the views of a great mind.

If these kingdoms were at war, the prince should serve

abroad. The British empire affords generals, who are inferior to no men in education, and a camp has ever been the nursery of great princes. If these kingdoms were at peace, the prince might obtain permission to travel, and might thus in a few years acquire more knowledge of men and manners; of the real state of his own and foreign countries, their resources, opinions, and customs; than he possibly could from books, or from the limited observation and experience of a court, during the whole of his existence.

Of courses of study, and regulations of minor importance, it would here be superfluous and impertinent to descant. To a governor, who shows himself capable of deciding upon the more difficult points, who can determine what knowledge it is necessary for a prince to acquire, what qualities are essential to the character of a king, and what are the general principles by which these are to be given, all the details of education should be left: he will strike even from difficulty, and start from chance the means of accomplishing his designs. Instead of insulting such a man with advice fit only for a common preceptor, all the good and wise would feel confidence in his judgment, and rational hope of his success. If he succeeded, what should be his reward? his fortune, and a proper provision for his family would of course be secured; but no pension, no honours the crown could bestow, or the nation sanction, could compensate the services of a man, who incurs the vast responsibility of a prince's education; who, in spite of anxiety, and opposition, and cabal, and all the nameless obstacles which he must encounter, has the courage to persevere till he accomplishes his object: such a man would

look forward to no other reward, nor desire any other remuneration for the labours of his life, but to witness the virtues and glory of his royal pupil, and the prosperity of his country.

APPENDIX.

PAGE 67.

IN Ireland clergymen have it much in their power *to soften the animosities of party, by infusing a liberal tolerant spirit into the open heart;* and in that country they have continual opportunities *to improve the feelings of casual conviviality into the principles of permanent benevolence.* In the education of Irish clergymen, it should be pointed out " that " it is peculiarly their duty to extend their services to persons " not of their own communion; they should be taught that " they may effectually promote the cause of morality, en- " courage habits of industry and temperance, and discharge " every office of charity and benevolence among the lower " orders of Catholics, without alarming their religious preju- " dices, or entering into any rivalship with their own clergy. " Such attentions to persons not within the pale of our " church, are more to be required from the established clergy " in Ireland than in the sister country; they form, indeed, a " duty peculiar to Irish clergymen."

PAGE 68,—*line* 13.

Gardening and Agriculture.—BISHOP BURNET.

" Gardening is one of the amusements in which Bishop " Burnet allows a clergyman to indulge himself. All the " very early improvements in agriculture were owing to the " monks and the clergy; and true it is, that the church is " always reproached with having chosen the best lands for " itself, whereas the fact is, that it was churchmen who made " them so. This attention to agriculture degenerated by " degrees into a great abuse, and no sooner was the public " attention turned to the reformation of the church in Eng- " land, than provisions were made for preventing the clergy " from becoming farmers. The ancient statutes to that effect " continued in force until they were superseded by Sir Wil- " liam Scott's bill, which exactly guards against the abuses " pointed out in pages 68 and 69, but by other penalties. " The original design of appropriating the tenth of all the " produce of the earth to the ministers of religion, was to " prevent their being engrossed by *cow concerns*, and making " provision for their worldly wants, to the neglect of the *high* " *duties of their holy profession.*"

PAGE 69,—*line* 17.

" *The vast field of literature lies open to him.*"

" In the ordination service the minister binds himself to " be diligent in reading the Scriptures, and *in such studies as* " *help to the knowledge of the same;* which includes the whole " circle of the sciences and of literature."

PAGE 71.

Quant aux prédicateurs, j'avouerai que ceux de Berlin m'étonnent bien plus qu'ils ne me scandalisent * * * *. Que nous ayons en France des prédicateurs vraiment célèbres, cela n'est point surprenant: un homme qui a du talent et de l'ambition, consacre douze ou quinze heures d'étude par jour, pendant au moins dix ans de suite, à composer cinquante ou soixante sermons, qu'il va ensuite débiter de cathédrale au cathédrale; il y auroit bien du malheur, et cet homme seroit bien inepte ou bien froid, s'il restoit au dessous du médiocre: mais ici, je vois que les pasteurs ont régulièrement à prêcher deux ou trois fois par semaine, et toujours dans la même église; d'où il suit qu'ils ne peuvent se répéter, et qu'il leur faut un nombre infini de sermons. Je vois que ces mêmes hommes sont occupés sans cesse à visiter les malades, à consoler les pauvres, à surveiller les écoles d'orphelins; si bien que je me demande en vain quel temps il leur reste pour composer, ou seulement pour apprendre leurs sermons. En

ce cas, si ces sermons sont mauvais, foibles, et pleins de fautes, je le leur pardonne d'autant plus volontiers, que je suis très assuré que votre majesté est bien plus satisfaite de leur zèle à remplir leurs devoirs de charité au dehors, que elle ne le seroit de l'élégance de leur style.—" Oh oui, monsieur, vous " avez raison; j'aime bien mieux qu'ils soignent et consolent " des malheureux, et qu'ils dirigent l'éducation des enfants, " que s'ils me faisoient des belles phrases, dont je me soucie " fort peu. Qu'ils ne fassent à ce prix que de pitoyables " sermons; qu'ils ennuient ou endorment leurs auditoires; " je le leur pardonne de tout mon cœur."

Page 77.

Special seminaries for clergymen would also be liable to all the objections made to a gregarious education.

Page 80,—*lines* 20 *and* 21.

" *We should not begin by teaching a boy to read continually the* " *Bible, or by making him learn the Psalms by rote.*"

This advice has been objected to by a friend of high authority; but, notwithstanding the deference due to that authority, the passage has not been expunged, because yielding on such points ought to be solely the consequence of conviction.

The object is to inspire a devotional taste, to make religion, and every thing connected with it, agreeable to the pupil; now if he be taught to read in the Bible, or to get the Psalms by rote before he can understand them, is it not probable that he will acquire something of the same distaste for the sacred writings that children generally feel for their grammars and lexicons, and all their *task* books? The finest eloquence of antiquity often loses its power to charm, because it is read before its beauties can be comprehended. Many men of talents have been heard late in life to declare, that they could not, for several years after they had left school, read the classics without prejudice, or relish their excellencies, because they had been so much accustomed to consider them as *school-books*. And shall we expose the Bible to the same danger, from early painful associations of ideas?

When it is advised that children should not *be taught to read in the Bible*, it is by no means meant that they should not read, as soon as they are able to comprehend them, select passages from the Scriptures. It is scarcely necessary to point out, what every judicious tutor and pious parent must discern, that there are passages in the Scriptures peculiarly suited to young children; passages where the true sublime simplicity of eloquence is mixed with interesting and pathetic narrative: a child of eight years old will read with real advantage and delight Joseph and his brethren, and the history of the prodigal son; and many other selections from the Bible.

Page 94.

" Perhaps," as an eminent divine suggests, " Butler's " Analogy may be too deep a study for a young person pre- " vious to his collegiate courses of education. Lardner's " Credibility of the Gospel is a very fit book to put into his " hands before that period, as it contains such a mixture of " historical facts as will amuse and lead him on, and as the " application of them to the great object of the work is plain " and luminous."

Page 96.

Among the writers recommended in this page, the names of Secker, Sherlock, and Taylor, should be inserted.

Page 100.

A mistake in this page has been made in speaking of the French pulpits. The French have the same narrow pulpits that we have. It is in Italy that we see the spacious pulpits in which the preacher exhibits his furious gesticulation, and flies about as on a stage. On the subject of committing sermons to memory, which is touched upon in this page, a learned friend observes, that this practice " has been recommended " by Archbishop Secker for the reason there assigned, that it " produces the effect of extempore speaking, and it has the

" additional advantage of securing the order, regularity, and " chastened sentiments and language of studied composition. " But the labour of this must be too great for any but mere " occasional preachers, which all French preachers are, as " Lent and Advent, and some saints' days, are the only seasons " for preaching in Roman Catholic countries. It was the " universal custom in England, previous to the latter days of " Henry the Eighth, either to preach extempore, or by me- " mory from previous composition. But when in the fluc- " tuation of that tyrant's religious opinions, so many persons " had been brought before the Star-chamber on false accu- " sations of having publicly preached contrary opinions, the " method of *reading* from notes was adopted, that the ac- " cused might have their justification to produce."

PAGE 102,—*second line from the bottom.*

Preceptors should take care to make the pupils read in their own natural tone of voice. Many of the clergy read in a different key from that in which they speak, commonly in a harsher tone, and in one which it is not in their power to modulate.

PAGE 130.

Du temps de du Guesclin la noblesse s'assembloit souvent pour donner des fêtes aux dames. Renaud du Guesclin, père de Bertrand, et plusieurs autres gentilshommes Bretons,

publièrent un tournoi où furent invités tout ce qu'il y avoit de plus braves en France et en Angleterre. Les chevaliers Bretons ne voulant pas céder en magnificence aux chevaliers des deux nations conviées, parurent au tournoi avec des équipages superbes.

Du Guesclin avoit vu les préparatifs de ceux de son père, et il se promettoit de l'accompagner dans cette fête brillante; mais Renaud, avant de se rendre à Rennes, lui défendit de sortir de chez lui, sous pretexte que sa jeunesse le mettoit hors d'état de combattre contre des chevaliers robustes et aguerris, tels que ceux qui devoient se trouver au tournoi. Le jeune Bertrand, mécontent de l'ordre qu'il avoit reçu, ne songea qu'aux moyens de pouvoir l'enfreindre; et, s'étant échappé secrétement, il se rendit à Rennes. Là il suivit la foule qui le conduisit à l'endroit où se célébroit le tournoi. Du Guesclin contemploit avec une envie chagrine ces chevaux si richement enharnachés, ces chevaliers tous brillans d'or, et de pierreries. Le bruit des trompettes qui animoit les combattans, et les acclamations qu'on donnoit aux vainqueurs, le mettoient hors de lui-même. Il poussoit, il pressoit de tous côtés pour s'approcher de la barrière. Sa mauvaise mine lui attiroit des injures de la part de ceux qu'il deplaçoit, et on le repoussoit sans considération. Du Guesclin se trouva enfin dans une place d'où il pouvoit voir commodément; mais il n'en fut pas plus tranquille. Après avoir été long-temps spectateur, il découvrit un chevalier de ses parens, qui, fatigué de plusieurs courses, se retiroit; il quitte alors sa place, court, et arrive en même temps que le chevalier dans l'hôtellerie où il logeoit. S'étant approché de lui, il se jetta à

ses genoux, et le conjura par la gloire qu'il venoit d'acquérir, de lui prêter ses armes et son cheval. Le chevalier, qui reconnut son émotion au feu de ses yeux, charmé de trouver tant d'ardeur et de courage dans un jeune homme tel que lui, accorda à du Guesclin ce qu'il lui demandoit; il l'arma lui-même, et lui fit donner un cheval frais. Les victoires les plus signalées qu'il remporta dans la suite lui causèrent moins de joie que cet événement. Il s'avance vers la place du tournoi, se fait ouvrir la barrière, et demande à combattre. Un des tenans ne se présenta que pour être vaincu. Du Guesclin le heurta avec tant de violence, que le chevalier fut renversé de dessus son cheval. Il se releva, et fut terrassé une seconde fois; mais cette chute lui fut plus funeste que la première; il en resta dangereusement blessé. Du Guesclin appella alors. Il vint un autre chevalier. Son père se présenta pour courir contre lui. Bertrand, qui le reconnut à ses armes, accepta le défi; mais les trompettes ayant sonné la charge, au lieu de s'avancer pour combattre, il baissa la lance, et lui fit une révérence profonde. Tout le monde fut étonné de cette action. Quelques uns crurent que c'étoit par crainte pour Renaud, qui passoit pour un des plus braves chevaliers de son temps; d'autres, que le vainqueur étoit las de ses deux premières courses. Mais il recommença à courir, et à vaincre. Plusieurs chevaliers se virent terrassés les uns après les autres; en sorte que personne n'osoit plus se présenter devant lui. On admiroit sa force et son adresse; mais on étoit encore plus surpris de son attention à se tenir caché sous son casque. Renaud du Guesclin voyoit bien à ses exploits qu'un autre motif, que la crainte d'être vaincu, avoit empêché l'inconnu de le combattre; et il souhaitoit d'autant plus de

savoir à qui il étoit obligé de ce ménagement respectueux. Tous les spectateurs avoient la même curiosité ; mais, comme on n'espéroit pas de le vaincre, on désespéroit aussi de le connoître. Un chevalier Normand dont la force et l'adresse étoient reconnues de toute l'Europe, s'étoit presenté au tournoi, moins pour y acquérir de la gloire, que pour rappeler le souvenir de celle qu'il avoit si souvent eue dans ces sortes de jeux. Après avoir terrassé deux ou trois chevaliers, il s'étoit retiré à l'autre bout de la carrière, où il s'entretenoit avec les dames, comme un homme qui en avoit assez fait. Les exploits du jeune inconnu attirèrent ses regards ; et les dames l'ayant prié de le combattre pour savoir son nom, il demanda à courir avec lui. Du Guesclin accepta le défi. On le voit partir avec une vitesse incroyable. Le chevalier Normand exécuta son dessein, et enleva le casque du Breton. Mais celui-ci, outré de se voir découvert, saisit son adversaire avec tant d'adresse et de force, qu'il l'enleva de dessus son cheval et le mit au nombre des vaincus. Si l'étonnement des spectateurs fut grand à la vue de ces exploits, quel fut celui de Renaud ! Il accourt vers son fils et l'embrasse transporté de tendresse et de joie. Du Guesclin, charmé de se voir applaudi par son père, en gouta mieux sa victoire. Il alla recevoir le prix destiné aux vainqueurs ; et suivi de toute la noblesse qui l'accompagnoit, il fut offrir sur le champ le prix au chevalier qui lui avoit prêté son cheval et ses armes. Cette dernière action acheva de lui gagner l'estime de ceux qui en furent les témoins ; on vit avec plaisir qu'il allioit au courage et à l'adresse un cœur généreux et reconnoissant.

Page 115.

By some accidental omission of a sentence or two, it appears as if the conduct of Civilis the Gaul, who set his young son to shoot at the Roman prisoners with his little arrows, were held up as an object of approbation; and hence it might be deduced, that the author would approve of Bonaparte's shooting his English prisoners; but in fact it was intended to point out Civilis as a barbarian, who taught his son cruelty instead of courage.

Page 133.

Among the books recommended to young military pupils, the Memoirs of Baron Trenck should have been particularly mentioned. This extraordinary man seems to have had an unconquerable mind in a body of iron. Baron Trenck was more than a match in powers of endurance for all that the cruelty of Frederick *the Great* could invent or inflict. Ten years Frederick kept him in the dungeon of Magdeburgh, a dungeon built expressly for him, loaded him with fetters, chains, and collars, of which the monarch had himself prescribed the form and weight; sometimes without a bed to lie upon, sometimes without light, sometimes deprived of sleep by sentinels appointed to waken him every quarter of an hour; yet during these torturing years, never could tyranny break or bend the spirit of Trenck. The example of such sufferings, such fortitude, and such unremitting inventive

exertions, is unparallelled in history, ancient or modern: it is the strongest instance upon record of the powers of an individual to resist oppression. Trenck's memoirs alone have been sufficient, with the good and wise of all countries and ages, to deprive Frederick of the title of *Great*. This is perhaps the most striking effect, that has been produced by any one literary work for many centuries. This book is written, in general, with simplicity; and in many parts with great eloquence. It inspires the enthusiasm of fortitude and courage, and the detestation of tyranny; and it will be easy for a judicious preceptor to prevent it from infusing a taste for obstinacy, or resistance to the just authority of superiors. A finer text than Trenck's history can scarcely be found for giving useful lessons on conduct to military youth. He is by no means a model for imitation, but he affords an illustrious example of some of the greatest qualities of head and heart failing to advance their possessor in his profession, or to make him prosperous in life, because they were not governed by prudence. It may be pointed out, that early in life he had the fairest prospects, and that the very king, who afterwards became his most implacable enemy and persecutor, was originally disposed to be his best friend and protector. Frederick said to him, "Trust to me, behave well, and I will make "your fortune." After this, Trenck, instead of winning his monarch's esteem by obedience and confidence, showed in several instances a spirit of insubordination and a want of openness. On one occasion, where he committed a great fault as a military man, he concealed the truth from his sovereign, and accepted of a reward, at the moment when he deserved disgrace. When he afterwards confessed the truth, Frederick

with unusual indulgence pardoned his errour, and only repeated, "Confide in me in future, and you will have no "cause to repent." That Frederick had at this period of his life great confidence in his young favourite, and that he was capable of confidence, was evident from his behaviour the night when the pandour Trenck, his own cousin, had nearly surrounded him and his troops. Frederick never showed on this occasion the slightest suspicion, that Trenck was in traitorous intelligence with this cousin: nor did such a suspicion appear in the king's mind till long afterwards, when a letter, which Trenck received from the pandour, and which he concealed from the king, sufficiently justified the king's withdrawing his confidence. Trenck should have carried that letter the moment he received it to Frederick, and should have thus proved, that he did confide in that king who had promised to be his friend; but instead of this, the imprudent youth, for what reason does not appear, went, and made a confident of a rascal, one Jaschinsky, who he had no reason, even at that time, to think was his friend, and for whom he had neither esteem nor affection; by this man's advice he was guided in this most delicate affair, and by this man he was persuaded to keep the whole transaction concealed from his general, and his king. Was it wonderful, that he lost Frederick's confidence? He complains of the misrepresentations of his enemies, and of the base arts by which Colonel Jaschinsky and others ruined him with the king; but had he behaved towards Frederick with openness and prudence, it would have been impossible for any Jaschinsky to have undermined him. Trenck's intrigue with the Princess Amelia, in defiance of the irritated monarch's repeated warnings, was

of itself sufficient to bring on his fate; but there can be little doubt, that Frederick would have listened to Trenck's justification, if he had not by his own dissimulation or folly closed the king's confidence against him irrecoverably. Thus it is that men often accuse their enemies or their ill fortune when they ought to blame only themselves and their own imprudence. All these errours of Trenck's youth appear trifling and excusable, because his punishment and horrid sufferings afterwards were so greatly disproportioned to the offences: but for this very reason it is necessary to point them out to youth, otherwise the example of his extraordinary heroism, generosity, and honour toward those who assisted him in his adversity, must strike young men so forcibly, that Trenck altogether might become their hero and their model: they might learn to admire even that self-willed intractable temper, and that rash vanity, to which he himself with great candour acknowledges that he owed many of his calamities.

What has been said of the eloquence of Baron Trenck's writing refers only to the history of his life till he quits the dungeon of Magdeburgh. The sequel of his memoirs is often interspersed with rhapsodies and nonsense. The following passage, however, will justify all that can be said of the eloquence of the first part of his memoirs, and it is a passage so strongly in favour of literature, even for military men, that it cannot be impertinent to quote it in this place.

" I had read much; had lived in, and seen much of the " world; vacuity of thought therefore I was little troubled " with; the former transactions of my life, what had hap-

" pened, and the remembrance of the persons I had known,
" I revolved so often in my mind, that they became as fami-
" liar and connected as if the events had each been written
" in the order it occurred. Habit made this mental exercise
" so perfect to me, that I could compose speeches, fables,
" odes, satires, all which I repeated aloud in my dungeon,
" and had so stored my memory with them, that I was en-
" abled, after I obtained my freedom, to commit to writing
" two volumes of these my prison labours. Accustomed to
" this exercise, days that would otherwise have been days of
" misery appeared but as a moment. The following narra-
" tive will show how much esteem, how many friends these
" compositions procured me, even in my dungeon, insomuch
" that I obtained light, paper, and finally freedom itself.
" For these have I to thank the industrious acquirements of
" my youth; therefore do I counsel all my readers so to
" employ their time. Riches, honours, the favours of fortune
" may be showered by monarchs upon the most worthless;
" but monarchs can give and take, say and unsay, raise and
" pull down. Monarchs, however, can give neither wisdom
" nor virtue.—Arbitrary power itself here, and before these,
" is foiled.

" How wisely has Providence ordained, that the endow-
" ments of industry, learning, and science, given by our-
" selves, cannot be taken from us! while on the contrary,
" what others bestow is a fantastical dream, from which any
" accident may awaken us. The wrath of Frederick could
" destroy legions, and defeat armies; but it could not take
" from me the sense of honour, of innocence, and their sweet

" concomitant peace of mind, it could not deprive me of for-
" titude and magnanimity; I defied his power, rested on the
" justness of my cause, found in myself expedients wherewith
" to oppose him, was at length crowned with conquest, and
" came forth to the world the martyr of suffering virtue.

" Some of my oppressors now rot in dishonourable graves.
" Others, alas! in Vienna, remain immured in houses of cor-
" rection, as Krugel and Zetto, or beg their bread like Gra-
" venitz and Doo. Nor are the wealthy possessors of my
" estates more fortunate, but look down with shame, when-
" ever I and my children appear. We stand erect; esteemed
" and honoured, while their injustice is manifest to the whole
" world.

" Young man, be industrious, for, without industry, can
" none of the treasures I have described be purchased. Thy
" labour will reward itself; then when assaulted by misfor-
" tune, or even misery, learn of me, and smile; or shouldst
" thou escape such trials, still labour to acquire wisdom, that
" in old age thou mayst find content and happiness.

* * * * * * * * * * * * * * * * * *

" My writings produced their effect, and in reality gained
" my freedom. To my cultivation of the sciences, and pre-
" sence of mind in danger, am I indebted for all: these could
" not all the power of Frederick deprive me of; by these I
" obtained that which he in his wrath and the might of his
" despotism had intended to take from me eternally! Yes!
" this liberty I procured, though he had continually answered

" all my petitions in my behalf, ' He is a dangerous man;
" ' and so long as I have life, he shall never see the light!'
" Yet have I seen it, as broadly as himself, during his life:
" after his death I have seen it without revenging myself
" otherwise than by proving my innocence and virtue to a
" monarch who oppressed because he knew me not, because
" he would not recal the hasty sentence of anger, or own it
" was *possible* he might be mistaken."

PAGE 135.—*Translation of a Passage from Thiebault.*

" For example," says his majesty, " with regard to the
" superstitions of different nations.—Do you believe, that the
" chasm which had opened at Rome closed up when Curtius
" leaped into it? You see that such things do not happen
" in these days, therefore you must surely consider the whole
" story as only an ancient fable. After reading the history
" of the Decii, a master has a fine opportunity of kindling in
" the hearts of his pupils that ardent love of their country,
" which is the fruitful principle of heroism. If Cæsar be
" the object of their studies, may not the master ask his
" pupils to give their opinions upon the conduct of that
" citizen, who enslaved his country? If they hear of the
" croisades, do not these afford an excellent subject for de-
" clamation against superstition?

" If the massacre of St. Bartholomew be related to them,
" must it not inspire horrour against fanaticism? If Cincin-
" natus, Scipio, Paulus Emilius, be mentioned, will he not

" impress upon their minds, that it was the virtue of these " celebrated men that caused their great actions; and that " without virtue there is neither glory nor true greatness? " Thus on every subject history may furnish examples. I " point out the method, I do not exhaust the subject."

Page 156.

The effect of what appear to the refined reader vulgar words and sounds is often prodigious over the associations of the common people; witness the effect of " Lillibullero" on the Irish troops in the time of William the Third. The Scotch Pibrock affords another instance of the power of martial music to encourage troops. Every body knows the power, which the *Ranz des Vaches* has over the Swiss peasantry. We are informed by the sensible foreigner, who has translated Coxe's Travels into French, " that they were obliged in France and " Holland to forbid, under pain of death, the playing that " air before the Swiss troops. This prohibition recalls the " remembrance of a similar prohibition made in the king- " dom of Grenada, toward the middle of the fifteenth cen- " tury, relative to the fine ballad composed by the Moors on " the taking of *Alhama*. It still exists in Spanish, and begins " thus:

" Passèavase el Rey Moro
" Por la ciudad de Granada
" Desde las puertas de Elvira
" Hasta las de Bivarambla,
" Ay de mi, Alhama !"

" When it was sung, whether in Arabic or in the vulgar " tongue, in the town of Grenada, it is said to have caused " such immoderate floods of tears, that it seemed as if each " person had just lost that which was dearest to them upon " Earth. Such is the power of verse and music in their ori- " ginal simplicity."

Page 165.

" Niuno senza invenzione fu mai grande uomo nel " mestiero suo; e se la invenzione fa onore nel attre cose, in " questo sopra tutto ti onora. E si vede ogni invento an- " corache debole, essere dagli scrittori celebrato, come si vede " che lodano Alessandro magno, che per disallogiare più " segretamente, non dava il segno con la tromba, ma con un " capello sopra una lancia. E lodato ancora per avere " ordinato agli suoi soldati, che nello appiccarsi cogli nimici " si inginocchiassero col piè manco, per potere più gagliar- " damente sostenere l'impeto loro: il che avendogli dato la " vittoria, gli dette ancora tante lode, che tutte le statue chè " si rizzavano in suo onore, stavano in quello guisa."

Dell Arte della Guerra, pag. 319.

Page 169.

Lorsque j'ai parlé de notre zèle, j'aurois dû citer également celui du roi. La première fois qu'il me faisoit appeler à chacun de ses voyages de Potzdam à Berlin, il débutoit

toujours par me demander des nouvelles de son école; ce sujet étoit traité fort sérieusement et dans un très grand détail: il falloit lui nommer nos élèves; et lui rendre compte même des plus petites circonstances: il vouloit surtout savoir quels étoient ceux de ces jeunes gens qui faisoient le plus de progrès, ceux qui s'appliquoient à l'étude avec le plus d'ardeur, ceux qui annonçoient le plus d'esprit et de talent. Il falloit lui désigner la sorte d'esprit ou de talent que l'on découvroit en chacun de ces élèves, et lui dire pourquoi je jugeois ainsi. Ce n'étoit pas chez lui une vaine affectation, une montre fausse et trompeuse; il donnoit à tous ces détails la plus grande attention; aussi ai-je remarqué qu'il a très-bien placé ceux dont j'avois eu plus de bien à lui dire.

Page 170.

" Il est entré à l'Ecole polytechnique dès la formation en " l'an deux, jusqu'à l'an onze, environ 1300 élèves, sans " compter une centaine d'*externes* qui ont été admis à profiter " de l'enseignement de l'école; mais c'est une faveur qui ne " s'accorde plus que difficilement. Des 1300 élèves *régu-* " *liers* il en est d'entrés au moins les deux-tiers dans les " diverses services publics auxquels fournit l'école, savoir " *le genre militaire, l'artillerie de terre et de mer, la con-* " *struction des vaisseaux, le genre civile,* les ingénieurs-géo- " graphes, les mines. Le reste des élèves a fourni des pro- " fesseurs publics, des chefs d'ateliers, de manufactures, ou " d'entreprises commerciales; des officiers des troupes de ligne

" à pied, et à cheval. Quelques jeunes gens sont entrés " dans la carrière administrative ou politique: d'autres nés " riches et indépendans sont rentrés dans la classe des simples " citoyens, et continuent à cultiver les sciences et les arts " dans le sein de leur famille.

" Il entre à l'école chaque année de 100 à 120."

PAGE 178.

Ecoutez-moi, mon cher général, lui disoit le roi un jour: représentez-vous que vous êtes ici dans telle position, avec trente mille combattans; que votre aile droite et votre aile gauche aboutissent l'une à tel point et la seconde à tel autre point; que l'ennemi, fort de quarante mille hommes, vient pour vous attaquer, et que vous le voyez marcher à telle distance, et en tel ordre: dites-moi ce qu'en pareil cas vous feriez?—Sire, je n'en sais rien; je n'ai jamais eu d'idées sur des simples propositions; ma tête n'est pas faite à opérer en l'air: il faut que je vois les choses elles-mêmes; alors ce sont les faits qui me frappent, et m'inspirent: je sens alors ce que je dois faire, et je le fais. Sans les faits je ne vois rien; ainsi je ne suis propre qu'à agir. Je ne vaudrois rien s'il étoit question de former des élèves.—Mais ne pouvez-vous pas vous figurer deux armées comme je viens de vous les décrire?—Non, sire; je sens toujours que la réalité m'offriroit quelques détails, quelques circonstances, que je n'imagine pas: que ce seroit ces circonstances et ces détails qui me détermineroient.—Le roi n'ayant jamais pû en avoir d'autres réponses, cessa enfin de le consulter.

PAGE 190.—*Extract of a letter from a captain in the navy.*

" Whether we are less high-blooded in the navy, I know " not, but the practice is comparatively rare; when it occurs, " unless murder is the consequence, or challenging a com- " manding officer on duty, it is seldom taken notice of; and " when it does not occur, though proper, it seldom meets " with any other notice than Coventry and general contempt. " The causes of our being so much more peaceably disposed " may, I believe, be chiefly traced to the sailor's being always " employed, and the soldier always idle; for, except on a " march, or on a field of battle, the latter has nothing to do: " his mounting guard is absolute idleness, compared to a " sea-officer's watch; beside that the former takes a twenty- " four hours guard, at which time he may or may not be " separate from his companions, and that the latter takes his " regular alternation of rest and watch (where he has always " sufficient to employ his attention), every eight hours and " four hours. Those who have been accustomed to young " men (and officers, alas! are but men), know that continual " moderate employment, moderate fatigue, and moderate " gratification of their wishes, is the way to keep them " healthy, happy, and contented; or, to make use of a sea- " phrase, ' to keep the devil out of their mind.' "

PAGE 197.

" J'ai remarqué plus d'une fois que le service est en

" France la profession la plus honorée, la plus suivie, et la " moins perfectionnée. On exerce cette profession avec " honneur, rarement avec application, et presque jamais " comme un objet d'étude. La plupart de ceux qui s'y " livrent avec le plus d'ardeur ne soupçonnent pas que la " guerre exige autre chose que du courage, et croyent que " d'avoir vieilli, c'est avoir de l'expérience. Les subalternes " roulent de garnison en garnison, où l'oisiveté fait leur " existence. Ils savent le détail du regiment où ils servent, " et n'ont jamais pensé qu'il y eut un art de la guerre. Ceux " que la naissance place dans un rang plus élevé, n'en ont " pas plus d'idées, et remplacent l'oisiveté par les plaisirs. " Ainsi, toute la valeur qui est naturelle à la nation, lui seroit " souvent inutile et quelquefois funeste, s'il ne s'élevoit de " temps en temps des génies heureux qui naissent avec le " talent et acquérent l'art d'employer tant de bras et de " courage pour la défense et la gloire de l'état. Je ne " prétends pas que cette négligence de s'instruire soit un " vice universel. Il faut même avouer, qu'il y a déjà quelque " temps, que les choses commencent à changer. On voit " des officiers de différens grades, observer, réfléchir, et se " former une théorie. Peut-être l'émulation deviendra-t-elle " générale, et alors il sera aussi honteux d'ignorer les prin- " cipes de sa profession, qu'il a fallu d'abord du courage pour " chercher à s'en instruire. Un grand homme a dit que la " guerre etoit un art, pour les hommes ordinaires, et une " science, pour les hommes supérieurs ; il y en a encore beau- " coup pour qui ce n'est qu'un metier."

PAGE 299.

Many concurring circumstances have lately brought Asiatic literature much into fashion, and perhaps a young man of talents might, in imitation of Sir William Jones, feel ambition to acquire oriental erudition. It is acknowledged, that his having learnt Sanscrit and Arabic "qualified him," as his biographer observes, "to promote the administration "of justice in India, by detecting the misrepresentations of "the Hindu or Mahommedan laws, and by correcting the "impositions in the form of administering oaths to the fol-"lowers of Brahma and Mahommed." We admit that if no other benefit had resulted from his study of these languages than the translation of Menu and of two Mahommedan law-tracts, this application of his talents to promote objects of the first importance to India or Europe would have entitled him to the acknowledgments of both countries.

An individual, who has a strong desire to become one of the judges in India, will do wisely to imitate Sir William in studying the Sanscrit and Arabic: for if a young man of great application and talents were to make it, as Sir William did, the object of his life to obtain a seat in the judicature of India, it is probable, that he would succeed; but it is obvious, that this speculation must be confined to a few, and that if there be many competitors, the greatest number must be disappointed. It is not, however, to the studying Arabic and Persian as direct means of advancement in a profession, that any objection is made, but it is here considered as a literary

speculation, which does not promise adequate profit. From the study of the Persian and Indian poetry, mythology, and antiquities, perhaps some interesting and curious results may be obtained; but, with a few exceptions, the translations that have appeared before the public have not been adequate to the expectations raised of oriental literature. Some of the Asiatic anacreontics are pretty; but they contain merely a repetition of a few ideas scarcely sufficient to exercise the most indolent imagination, and conveying no sort of instruction, moral or intellectual. "Boy, bring the bowl," or "Boy, "fill high the sparkling bowl." "Boy, crown me with roses: "they fade, and so must I; therefore let us wear crowns of "roses, and drink while we can." This seems to be nearly the amount of what is contained in most of the rondeaus of these oriental epicureans. All that the arts of versification, or the selection of epithets, can do for them, has been effected with great skill and elegance; but the workmanship surpasses the materials; and it is to be hoped, that no more master-minds will be seen wasting their powers upon such unprofitable subjects. Perhaps it may be interesting to compare the Indian mythology with the Grecian, and with the religious opinions of other countries; the resemblance between the poetry and language of these nations may also afford ingenious elucidations of some points in history; but, after all, the degree of utility or of pleasure derived from these inquiries must be the criterion, by which they must be appreciated. The Grecian mythology is so intimately connected with the works of the greatest of poets, that it will continue to be interesting as long as classical poetry exists, and must form an indispensable part of the education of a man of literature

and of a gentleman. But it is for its relative, not for its positive merit, that even Grecian mythology is retained; in itself, it is a heap of confused, absurd, monstrous stories, which, taking them either literally or allegorically, or both, not all the art of modern interpreters and expounders can reconcile with common sense and decency: its deformity has been concealed, however, by the beautiful drapery of poetry; or it has been covered by public opinion. But let us not pervert the taste and load the memory of youth with a new heap of mythological rubbish. Absurdity for absurdity, *that* to which we have been most accustomed is the best. Our little blind playful winged urchin, with his bow and arrows tipped, some with gold and some with lead, is full as good, *Cupid for Cupid*, as the grotesque mystical Indian deity, who is now introduced to us with his bow composed of all the seven senses, and its string formed of bees clinging or strung together nobody knows how. Whatever is really interesting or valuable in Asiatic literature will necessarily find its way into our own language by the medium of translation. It is in vain to tell us, that it is impossible to give an idea by translation of the inimitable beauties of the originals. Translation is an excellent test of the truth of sentiment, as well as of the value of wit. Sterling wit and natural sentiments lose little or nothing by translation; the one depending on just ideas, the other on natural feelings, must have nearly equivalent terms in all languages; and that there will ever be found translators sufficient, both in number and worth, according to the demand for them, is certain; men who are fit for higher employments should not condemn themselves to this drudgery.

These hints relating to the study of Persian and Sanscrit are addressed to men of literature, not to military men. It has been distinctly stated, in speaking of military education, that it must be advantageous to military men, indeed absolutely necessary to them, to understand and to speak the language of the country, where they are to command.

PAGE 325.

Lawyers: Habit of conversing on what they read, useful.— In the life of Lord Keeper Guilford, his editor informs us, " He was most sensible of the benefit of discourse, for I have " observed him often say, that, after his day's reading (as " in London if he had the opportunity) at his night's con- " gress with his friends, either at commons or over a chop, " whatever the subject was, he made it the subject of his " discourse in the company: ' For,' said he, ' I read many " ' things, which I am sensible I have forgot; but I found " ' withal, that, if I had once talked over what I had read, " ' I never forgot that.' This agrees with a direction to a " student, said to have come from the Earl of Nottingham, " that he should study all the morning, and talk all the " afternoon; because a ready speech (if it be not nature's " gift) is acquirable only by practice, and is very neces- " sary for a bar-practiser. I remember, that, after the fire " of the Temple, it was considered whether the old cloister " walks should be rebuilt, or rather improved into chambers; " which latter had been for the benefit of the Middle Temple. " But, in regard it could not be done without the consent of

" the inner house, the masters of the middle house waited " upon the then Mr. Attorney Finch, to desire the concur- " rence of his society, upon a proposition of some benefit to " be thrown in on that side. But Mr. Attorney would by " no means give way to it, and reproved the Middle Templars " very wittily and eloquently, upon the subject of students " walking in evenings there, and putting cases; which, he " said, was done in his time, as mean and low as the build- " ings were then, however it comes, said he, that such benefit " to students is made little account of. And thereupon the " cloisters, by the orders and disposition of Sir Christopher " Wren, were built as they now stand. And agreeable to " this, Serjeant Maynard, the best old book-lawyer of his " time, used to say, that the law was *Ars Bablativa;* which " humorously enough declares the advantage that discours- " ing brings to the students of the law. And certainly, " above all other things, the art of prompt speaking is to " be cultivated, as far as may be, according to the aptest " rules of oratory, because it wonderfully sets off a bar- " practiser."

Not to go too soon to the Bar.—" I have heard Lord " Keeper Guilford say, that it is prudent not too soon to " launch into practice; for it is observed, that no person " increaseth his store of law after he is called to the bar and " enters upon practice. His judgment and knowledge of " forms may increase, but his book-learning is at a stay; be- " cause business, either found or pursued, fills his head, so " that even reading doth him little good. Wherefore it is " said, that he who is not a good lawyer before he comes

" to the bar, will never be a good one after it. After he " was called to the bar, which, as they term it, was *ex* " *debito justitiæ*, he did not, as many less qualified have " done, bustle about town, and obtrude themselves upon " attornies, and perhaps bargain for business, but lay quiet: " and the chief alteration in his way of appearing was this: " —Instead of his being posted within the court, as a " student, to take notes, he did the same standing at the " bar; and if chance, or a friend brought a motion, of course " it was welcome."

Many other passages from this instructive book might be extracted advantageously for the reader; but it is better to refer to them, than to swell this volume with what may be found elsewhere; the reader is however advised to look at pages from 14 to 18; page 29, 93, 95, 168, 189, 218, 220, 240, 253, 245, 261, 290, 300.

Page 395.

Vers la fin de 1768 le général Nugent apprit tout-à-coup que Frédéric venoit de donner des ordres pour rentrer en campagne. Le général d'artillerie, Mr. de Hollzendorff, avoit reçu dans la nuit plusieurs millions d'écus pour les premières dépenses: on donnoit des ordres pour faire revenir les chevaux de trait et tous les hommes de service; dans trois ou quatre jours, l'armée devoit se mettre en marche. A l'instant, il vient chez le Comte Finck-Einstein, et le prie de

solliciter une audience du roi pour lui, et dans le plus court délai. La réponse arrive de Potzdam le même soir, et porte que sa majesté recevra M. l'envoyé de Vienne le lendemain dans la matinée. Le général parle avec le comte Finck-Enstein, arrive, et est reçu.

" M. l'envoyé," lui dit le roi, " quel est l'objet de l'au-" dience que vous m'avez fait demander?"

" Sire, votre majesté paroit vouloir recommencer la guerre; " est-elle donc lasse de voir l'Europe en repos? et quel peut " être le motif qui la détermine?"

" Monsieur, mon motif est fort simple: j'aime mieux " prévenir que d'être prévenu."

" Eh! qui donc, sire, songe à la guerre? Personne au " monde n'en a la pensée; je réponds du moins que la " maison d'Autriche ne désire que la paix."

" Qu'est-ce donc, monsieur, que les remontes extraordi-" naires que vous venez de faire? Quatre mille chevaux " d'un seul achat!"

" Sire, que votre majesté me permette de lui rappeler des " traits qu'elle peut avoir oubliés. Après la paix de Hubers-" bourg, l'impératrice-reine proposa à votre majesté de ré-" duire les armées à moitié de ce qu'elles étoient, et cela " pour le soulagement des peuples: elle déclaroit en même

" temps qu'elle obtiendroit certainement que l'on prit les
" mêmes mesures en France. Votre majesté ne crut pas
" devoir adopter ce plan, des considérations particulières et
" puissantes l'en détournant; ce dont elle témoigna éprouver
" les plus grands regrets: et cependant, sire, l'impératrice-
" reine, se confiant sur la solidité des traités, touchée des
" besoins des peuples, et voulant remettre de l'ordre dans
" ses finances, fit ce qu'elle avoit proposé à votre majesté; en
" quoi la France l'imita jusqu'à un certain point. Cinq
" années consécutives de paix et d'économie ont rempli ses
" vues au moins en partie. La mort de l'empéreur grand-
" duc de Toscane, a mit, de plus, à sa disposition, un trésor
" qui a suffi pour achever à peu près le payement des dettes
" de l'état: Dans cette position, elle a pensé qu'il étoit de la
" convenance, et même de son devoir, de remettre son armée
" sur le pied qu'exige l'étendue de ses états, et c'est ce
" qu'elle fait. Certainement votre majesté conviendra que,
" depuis la paix jusqu'à présent, la maison d'Autriche a eu
" beaucoup moins de troupes qu'il ne lui convenoit d'en
" avoir, vu la population de ses provinces, et dans la pro-
" portion des troupes de toutes les autres puissances de
" l'Europe. Ainsi l'impératrice-reine ne fait que ce que
" votre majesté feroit elle-même à sa place, même avec
" les intentions les plus pacifiques. Aussi, ne balance-je
" pas à vous assurer, sire, comme chose qui m'est bien
" connue, et dont je réponds, que la souveraine pour qui
" je parle ici, ne désire rien tant que de maintenir la paix,
" qu'elle s'applaudit tous les jours d'avoir conclue avec votre
" majesté."

" M. le général, sa majesté impériale ne pouvoit pas " mieux faire que de vous donner sa confiance, et de vous " employer dans la diplomatie. Vous êtes un excellent " ministre plénipotentiaire, et il n'est pas possible d'en mieux " remplir les fonctions."

" Il est vrai, sire, que c'est à ce titre que je dois l'honneur " que j'ai de paroître devant votre majesté; c'est à ce titre " que vous me permettez en ce moment de vous parler " d'affaires aussi importantes. Mais, sire, la permission que " vous donnez au ministre de la maison d'Autriche, daignerez-" vous l'accorder pour un moment à Nugent? Ah! souffrez, " sire, que je ne sois que moi-même, et daignez encore m'en-" tendre lorsque je me dépouille de tout caractère public, et " que ne je suis plus qu'un homme d'honneur! Eh bien, sire, " c'est l'Ecossais Nugent qui, dans toute la plénitude des " sentimens d'honneur qu'il n'abandonnera jamais, vous ga-" rantit ici, sur sa tête, que l'impératrice-reine seroit au dés-" espoir de rentrer en guerre avec votre majesté, et qu'elle " n'a aucun dessein qui puisse l'y ramener; en un mot, " qu'elle chérit la paix, et est entièrement disposée à la " conserver en tout ce qui dépendra d'elle! Si je n'en avois " pas une certitude absolue, je me bornerois à remplir péni-" blement et mal, un devoir qui ne seroit qu'officiel; je ne " constituerois pas l'homme d'honneur, caution du ministre. " Non, aucun intérêt, aucune puissance, ne pourra jamais " m'engager à me compromettre! Mais, sire, recevez le " serment que je vous fais, que si vous jugez dans la suite " que je vous aie dit autre chose que la plus exacte vérité,

" au premier mot que vous m'en ferez savoir, j'apporte ma " tête à vos pieds."

" M. le général, puis-je vous croire?"

" Hélas, sire, à qui donc croirez-vous si ce n'est pas à celui " à qui l'honneur et la vérité sont plus chers que la vie? " Ah, sire! permettez à l'homme qui vous admire et vous " respecte le plus, permettez-lui de vous dire la vérité toute " entière! Oui, sire, personne à mes yeux n'a honoré l'hu- " manité par de plus rares et de plus brillantes qualités que " votre majesté! Personne n'a porté à un aussi haut degré " tout ce qui caractérise et constitue le génie, l'héroisme, " et la vertu! Mais par quelle fatalité faut-il que néan- " moins vous ayez à payer le tribut de la nature? Je ne " vous déplairai pas pour vous l'avoir dit, je l'espère. Vous " le pardonnerez à ma franchise et à la circonstance où je " me trouve! Oui, sire, vous avez un défaut bien redoutable " pour le genre humain! Vous êtes trop méfiant!"

" Je vais vous prouver, monsieur le général, que vous " vous trompez," lui répondit le roi en souriant; " car je me " fie à vous. Que puis-je de plus, que de me fier au mini- " stre d'Autriche?"

" C'est à Nugent, sire, que vous vous fiez, et vous n'y " risquez rien."

" Allons, qu'il n'en soit plus question; nous resterons en " paix."

Le général Nugent n'étoit pas rentré à Berlin, que déjà tout l'argent délivré pour les préparatifs étoit replacé dans le trésor: ce fut la probité d'un seul homme qui sauva pour cette fois l'Europe! Aussi ce même homme, toujours si considéré et si estimé jusques-là, le fut-il encore plus dans la suite: on peut dire qu'il étoit vraiment chéri et respecté.

Page 399.

In the *original correspondence* between certain great statesmen, published in the Memoirs of Sir Robert Walpole, there are many curious examples, especially one *most secret* letter, vol. iii, p. 397, of the *finesse*, equivocation, delays, and *verbiage* of diplomatists. These it would be well for a young diplomatist to study, that he may learn what to avoid, and what to despise.

Of the use of certain *cant* words to negociators, Horace Walpole, in one of his letters to Sir Robert Walpole, gives an excellent example:—"His eminence the cardinal has made "use of this word *équilibre* to discover the views and intentions of the Queen of Spain by it. * * * * * But the ingenious Monsieur Chauvelin is fond of this word *équilibre*, "without any vast views of conquests for France, or settling "a new partition or balance of power for Europe: *but as* "*being subject to so many different senses and interpretations*, "and being made a previous condition to all action, it may "serve, if he pleases, to prevent any action at all."

Chapter on Statesmen or Lawyers; the advantage of literature to the declining years of great men.—We are told by Sir Robert Walpole's biographer, that in the decline of his life, and after he had been obliged to retire from his high station in ministry, he regretted, that he had forgotten his classical attainments, and that he had little taste for literature. He once expressed his regret to Fox, who was reading in the library at Houghton: "I wish," he said, "I could take "as much delight in reading as you do; it would be the "means of alleviating many tedious hours in my present re-"tirement; but, to my misfortune, I derive no pleasure from "such pursuits."

We know that Mr. Fox's delight in reading not only alleviated the tedious hours of retirement, but assuaged the sense of pain and illness even to the latest hours of his life.

Page 419.

Macchiavelli: cap. 22.—De Segretarj de' Principi.

E perche sono di trè generazioni cervelli; l'uno intende per se, l'altro intende quand do altri gli è mostro, il terzo non intende ne per se stesso ne per dimostrazione d'altri; quel primo e eccelentissimo, il secondo eccellente, il terzo inutile. * * * * * * * * * * * * * * * * Quando tu vedi il ministro pensare più a se che a te, e che in tutte le arioni vi récerca l'utile suo, questo tale così fatto, mai non fia buon ministro, ne mai te ne potrai fidare; perchè quello che ha lo stato di

uno in mano non debbe mai pensare a se, ma al principe, e non gli ricordare mai cosa, che non appartenga a lui. E dall' altra parte il principe per mantenerlo buono debbe pensare al ministro, onorando lo, facendolo ricco, obbligandoselo, partecipandogli gli onori, e carichi, accioè li assai onori, le assai ricchezze concessegli, siano causa che egli non desideri altri onori, e ricchezze, e gli assai carichi gli faccino temere le mutazioni, conoscendo non potere reggersi senza lui. Quando adunque i principi e li ministri sono così fatti, possono confidare l'uno dell' altro; quando altrimenti, il fine sarà sempre dannoso o per l'uno o per l'altro.

PAGE 421.

Macchiavelli: cap. 18.—*In che modo i principi debbano osservare la fede.*

* * * * * * * * * Quante promesse siano state fatte irrite e vane per la infedeltà de' principi; ed a quello che ha saputo meglio usare la volpe, è meglio successo. Ma é necessario questa natura saperla bene colorire, ed essere gran simulatore e dissimulatore; e sono tanto semplici gli uomini, e tanto ubbidiscono alle necessità presenti che colui che inganna troverà sempre chi si lascerà ingannare. * * * * * * * * * * * * * * * Ad un principe adunque non é necessario avere tutte le soprascritte qualità, ma è ben necessario parere d'averle. Anzi ardirò di dire questo, che avendole ed osservandale sempre, sono dannose, e parendo d'averle sono utili; come parere pietoso, fedele, umano, religioso, intiero, ed

essere; ma stare ni modo edificato con l'animo, che bisognando tu possa e sappi mutare il contrario. Ed hassi da intendere questo, che un principe, e massione un principe nuovo, non può osservare tutte quelle cose per le quali, gli uomini sono tenuti buoni, essendo spesso necessitato per mantenere lo stato operare contro alla umanità, contro alla carità, contro alla religione. * Alcuno principe di queste tempi il quale non è bene nominare, non predica mai altro che pace e fede, e l'una e l'altra quand e' l'avesse osservata, gli avrebbe più volte totto lo stato e la riputazione.

Page 426.

A Prince should early learn to express himself well in conversation. — There are many excellent lessons on this subject in the works of Madame de Genlis, especially in the letters on the education of a prince, in her Adéle et Théodore, where the tutor reproves the prince for speaking ill, or for being bashfully silent. Lessons from real life have a still greater effect upon the mind than can be produced by any fictitious narratives, however well constructed. A judicious preceptor will therefore take occasion to point out, in biography or history, examples of the advantages which a prince derives from being able to express himself with ease, precision, and dignity.

Lord Harvey, when ambassador, said of the Duke of Modena: "Thanks be to God the duke is at last departed;

" sure that is the most impenetrable piece of dignified dull-
" ness, that ever any princely family produced. Most of the
" little conversation that used to be extorted from him con-
" sisted of inarticulate sounds, like *Ah!* and *Hah!* and when-
" ever he did deviate into articulation, his words were as bare
" of meaning as his noises generally were of words; while
" *si fait, nonni, cela se peut*, and *peut-être*, seemed to be all
" the furniture in his whole vocabulary."

THE END.

ERRATA.

PAGE.	LINE.	
3	2	for *if* r. that.
	4	for *would* r. should.
6	2	for *blinded* r. blended.
13	15	in *autré* dele accent.
20	17	for *more* r. the more.
21	5	for *formed* r. found.
45	8 & 9	transpose *these* and *those*.
51	17	dele *By*.
56	12	for *afford* r. affords.
57	penult.	for *All the petty subterfuges, breaches of promise, and mean evasions of a debtor, must be practised*, r. Placed in such difficult situations, curates may be tempted to have recourse to all the petty subterfuges, &c.
64	3	from bottom, after *sick* insert semi-colon, instead of after *good curate*.
68	last line,	for buncher r. *buncher*.
79	14	for *lie* r. falsehood.
85	8	for *less* r. smaller.
106	9	insert *of* between " and our."
129	15	of the note, for *Matthew*, r. Mathias.
187	17	dele *and the purse*.
199	17	for *strong* r. strung.
200	10	for *was* r. can be.
202	5	for *access* r. success.
241	5	dele *human*.
	8	from the bottom, for *all* r. whatever is material that.
273	9	for *required* r. acquired.
276	12	dele *monthly*.
366	4	for *these* r. them.
	17	after *It is commonly believed*, dele as far as the word *arise*, and insert—that generosity and greatness of mind are not to be produced by education, but that they.
370	4	from bottom, for *rhophalic* r. rhopalic.
374	18	for *are ader* r. a reader.
398		in the note, for *Gosling* r. Gostling.

INDEX.

A.

Abilities prematurely displayed, 184.
Abstraction in danger, how acquired, 179, 180.
Academies, military, 143 to 196.
Academical education for lawyers, 312.
Accent, 103.
bad accents, 284 to 287.
Accuracy, 210.
Acesius, bishop of Constantinople, 433.
Achilles, 112, 116.
his speech in the Iliad, 133.
and the tortoise, 11.
Adair, 177.
Adams's Wonders of the Microscope, 213.
Addison, 93.
his Tory fox-hunter, 259.
Essay on Duties of Men in Office, 380.
his own conduct in office, 381, 382.
Address to the English, 198, 199.
Address, how far allowable, 346, 347.
honest, 398.
Admiral, saying of one, 162.
Advancement in the church, 106.
Adventurer, No. lxxxiv. 186.
Advocate, his duty, 349.
Affectation, 103.
Agamemnon, 139.
Age for sending boys to college, 94.
Akenside, 93, 202.
Alexander, Plutarch's Life of him recommended, 133.
was taught to read by Aristotle, 286.
Algebra, political, 175.
Alison, 275.
Allusions, art of; and knowledge necessary for them, 389 to 392, 409.
Ambassador and elephant, 113.
an honest one, 395, 396.
Ambition, 109.
how to excite military, 168 to 184.
virtuous and vicious, 379, 380.
Amenity, 410.
American war, 166, 177.
Amusements and exercises, military, 115, 149, 151, 155 to 161.
Analogy, 51.
Analysis of books, 385, 386.
Anatomy, 210 to 213, 236 to 241.
preparations in, 239, 240.
how connected with mechanics, 210.
obstacles to its progress, 237, 238.

Anatomy, Bell's, 237.
Anecdotes: of Barrow, 92.
of a boy at l'hotel des invalides, 128.
of Dr. Butt, 91.
of Constantine, 433.
of du Guesclin, 445.
of Frederic the Great, 178, 179, 423.
of some German preachers, 101.
of Bernard Gilpin, 55, 58.
of Henry the Fourth, 424, note.
of Lewis the Fourteenth, 423, 426.
of Linnæus, 214, 218.
of Massillon, 98.
of Sir Thomas More, 351.
of a Regent of France, 173.
of Lord Rochester, 92.
of Sophia of Zell, 426.
of General Ziethen, 178, 179.
one told by Malphigi, 235.
some fit for military pupils, 129 to 131.
for the education of country-gentlemen, 253, 254.
Angles, distances of, 118.
Antilochus, 139.
Antipodes, 122.
Aorta of the whale, 211.
Apologue, witty, 233.
Arabic and Sanscrit, 299.
Architecture, knowledge of, for country-gentlemen, 273.
Argenson, M. d', 358, 380.
Argument, 89.
polemic, 105.
Aristotle, 18.
Arithmetic, 41, 42.
Army, how to rise in, 184.
Army, French, 197, 198.
Ars bablativa, a name given to the law, 466.
Articles of war, 188.
Arts, honest and dishonest, 349, 350.
Asiatic literature, estimate of its value as an object of study, 462.
Association, 18, 19.
Astronomy, 96.
Attachment, a prince should know how to secure real, 421 to 423.
Attention, power of, 3, 6, 11.
to facts, 208.
Attorneys' desks, 315, 332.
Attraction, 122.
Axioms, how they lead to error, 225 to 236.

B.

Bacon, lord, 186, 231, 236, 327, 328, 338, 352, 353, 356, 419.
Ballads, 126.
Banks, 215.
Bar, a young lawyer should not go too soon to, 466.
Barbauld (Mrs.), quoted, 212.
Barretier, 20.
Barrister before he gets into practice, 354, 355.
character of a good one, 281 to 283.
Barrow, anecdote of, 92.
Barruel on education, 303.
Battering-engine, 163, 167.
Bayle on prudence and fortune, 322.
Beasts, wild, 113.
Beatty, Dr. 78, 79.
Beccaria, 326.
Bell, Dr. 41.
Bell's Anatomy, 237.

Benevolence, 75, 261.
Bentham's Traité sur la Législation, 187, 326.
Berkeley quoted, 323.
Berthollet, 31, 225.
Bible, to what degree a pupil should read it, 442.
Bibliophobia, 220.
Billiards, danger of, 156, 157.
very common at Valenciennes, 157.
Biography, 5, 50, 51, 90, 133, 353.
Biot, 36.
Bishop, 67 to 76.
Black (Dr.), his letter to Lavoisier, 236.
Blackmore, Dr. 233.
Sir Richard, quoted, 5.
Blackstone, his Commentaries, 258, 313, 314, 315, 319, 338, 356.
his Farewel to his Muse, 329.
Blood, familiarity with the sight of, 152.
morbid acrimony of the blood, 227.
Blue-blaze Devil Bob, 189.
Boerhaave, 233.
Bolingbroke on English history, 367, 411.
Bologna, old school of, 235.
Bone of a hare's back, 213.
Books, 90.
Bossuet, 73, 96, 98.
Botany, 78, 96.
use and abuse of, 212.
botanical excursions, 221.
Boufflers and Villars, sayings of, 159.
Bowes, chancellor of Ireland, 332.
Boyle, how he learned to stutter, 284.
Boys, military, 112, 113.
might do garrison duty, 154.
Braddock, general, 177.
Brandy, 31.
Brief, when a lawyer should refuse one, 348, 142.
Broad sword, use of, 251.
Buddenbrock, general, 42.
Buffon, 213, 225.
Bull-baiting and cock-fighting, 152.
Burke, 389, 390, 391, 409.
his address to the electors of Bristol, 259.
Burlemaqui, 326.
Burleigh, 393.
Butler, 94.
Butler's Analogy, 444.
Butt (Dr.), his life, 90.
anecdotes of him, 91.

C.

Cæsar's Commentaries, 176.
Cambyses, 349.
Campion (Henri de), memoirs of, 184.
Candour, 410.
how to be taught, 209.
exemplified in Franklin, 209.
Cannon, locks on, 167.
Capture of French fleet "as per margin," 140.
Carpenter's tools, 154.
Casaux *sur le Méchanisme de la Société*, 401.
Casuistry, 97.
Catharine, empress of Russia, 426, 430.
Catholics, 77.
Causes and effects, 20, 54.
Causes célèbres, 321.
Cecil, 393.
Central schools, 32, 33.
Chabrias, his life, 165.
Challenges, 188.
Champagné, 36.

Chaptal on education, 303.
Character, 89.
a knowledge of, necessary to a statesman, 376.
of Sir Edward Coke, 351.
of Helvidius Priscus, 379.
Charity often forgotten in the support of faith, 433.
Charles II., his visit to Marvel, 253.
Charles V. 186, 237.
Charles XII. 115, 417.
Charles's garden, 218.
Chatham, lord, 366, 378, 386, 410.
his letters to his nephew, 386.
Chatterton, 23.
Chaucer, 56, 129.
Chemistry, 31, 96, 218, 240, 275.
conversations on, excellent, 201.
experiments without an apparatus, 221.
Chess, 156.
Chesterfield, lord, 397, 398, 408.
Chevert, 191.
Children, 38, 78, 79.
Chinese, they drink much tea, 112.
Choice of a profession, 1 (Chapter I.).
Choice of Hercules, by Spence or by Lowth, 126.
Chord, sine, and tangent, 120.
Christianity, whether reconcilable with duelling, 186.
Christians, religious contests among, 105.
Church, 58.
on entering into, 107.
Church-preferment, 106.
-revenue, 72.
Ciceronian periods, 383.
Civilis the Gaul, 115, 449.
Classical literature, 35, 45, 50.
studies, 90, 94.
Classical taste, 372 to 374.
Classification, 224.
Clergyman, a good one, 106.
Roman-catholic, 77.
Clerical education, 55 to 77.
Clerkship to an attorney, 332.
Cock-fighting, 152.
College, 96.
time of going to, 306.
years passed at, how precious, 318.
a central military college proposed, 172.
naval college at Portsmouth, 172.
College of Dublin, 48.
of France, 36.
Colleges of medicine, preparation for, 222, 223.
Comforts of soldiers and sailors, 146.
Command, how to rise to, 183.
Company; good, and bad, 103.
Condillac quoted, 342.
Confidence, 89.
Constantine, 433.
Conversation, 29, 92, 388, 403, 404.
lawyer's defects of, 326.
its uses to lawyers, 343.
a prince should early learn to express himself well in, 475.
Conversations on chemistry, 206.
Conversing on what they read is useful to students of the law, 465.
Conviction the only proper basis of faith, 77.
Cordials, 112.
Cornelius Nepos, 165.
Corporal John, a familiar name of the Duke of Marlborough among the soldiers, 192.
Country-gentleman, education of, 247.
anecdotes for, 253, 254.

Country-gentleman, his duties, and proper knowledge for, 256 to 262.
should travel, 264.
should understand mechanics, and architecture, 272, 273.
should have some knowledge of chemistry, and other sciences, 275.
should read, 276.
happiness of his station, 279.
Courage, 108, 109, 113, 159, 163, 175, 418.
how to be taught, 114.
of a prince, 418.
Court, hanger-on of, 251.
Cowardice, 108.
Cowley, 1.
Cowper, 93.
Coxe's Travels, 215.
Crammers, 243.
Crichton, 20.
Cross-examination, art of, 344.
Cullen's First Lines, 223.
Cupid, the classical compared with the Indian one, 464.
Curate, 56 to 66.
a good one, 96.
Cuvier's Anatomy, 223.
Cyropædia, Xenophon's, 125, 151, 156, 158, 303.
Cyrus, 151.
Czar Peter, 193, 429.

D.

D'Aguesson, chancellor, 341.
Danby, lord-treasurer, 253.
Danger, how to acquire abstraction in, 179.
Darwin, Dr. 322.
Davenant, 401.
Day, Mr. 125.
Debating-societies, 343.
Debility, 111.
Declamation, exercises in, 375.
Degeneracy of a nation, how shewn, 150.
Deinology, 344.
Dermody, 23.
Devotion, 80.
Diafoirus, 235.
Dialogue, 71, 72.
Dictionnaire portatif des Vies des Hommes illustres, 133.
Diet of soldiers, 146.
Dieu et mon droit, 418.
Dieudonne de Gazon, and a serpent, 133.
Difference and resemblance, association of, as a principle of memory, 20.
Digestion, experiments on, 238.
Diomed, 139.
Diplomacy, and diplomatists, 357, 358, 393, 396 to 400.
curious example of the equivocation of diplomatists, 472.
Discipline, strict, at military academies, 153.
Discrimination necessary to a prince, 420.
Disinterestedness, how to inspire it, 367, 368.
Dissection of a whale, 211.
Distance, estimation of, 118.
Dodington, 393.
Dogs and horses, 113.
Domestic education, 142, 145.
for a statesman, 364, 369.
Doubt, state of philosophic, 208, 209.
Drake, Johnson's Life of, 124.

Drawing, 119.
in military academies, 173.
Dress, 67.
at military academies, 154.
a prince should not interfere with slight distinctions of, 423.
Drill of soldiers, 153.
Drinking, 143.
Drubbing, a good one, 140.
Drugs, samples of, 204.
Drunkenness in military men, 148.
was the cause of defeats in Flanders and in Prussia, 148, 149.
Dryden, 129.
Duelling, 186 to 190.
better with swords than pistols, 152, 153.
letter from a captain in the navy concerning, 460.
Duguesclin, 130, 131, 445.
Dumont (M.), on legislation, 187, 326, 402.
Dunciad quoted, 414.
Duquesnoi, 401.
Duties, moral, of military men, 194.
of physicians, 246.
of country-gentlemen, 256 to 279.

E.

Ear, accurate, 11.
Ecclesiastical preferment, 59, 60.
Echo, scoffing, 383.
Eclipse, 167.
Ecole normale, 33.
polytechnique, 34, 35, 170, 171.
Ecoles spéciales, 304.
Economy, 75.
Economy, how to be taught, 251.
political, 257, 262, 400 to 403.
of statesmen, 365, 366.
French, 401.
Edict, an absurd one, 237.
Education, clerical, 55.
military and naval, 108.
military, 146.
medical, 201.
of country-gentlemen, or of men intended for private life, 247.
of lawyers, 280.
of men intended for public life, 357.
of a prince, 412.
Education continues through life, 377.
Effects and causes, 54.
Electors and members of parliament, 259.
Elementary schools, 37, 53.
Elephant and ambassador, 113.
Elizabeth, queen, 426.
Eloquence, 404, 409, 410.
false taste for, 348, 383.
of the pulpit, 96, 100, 103.
military, 140.
domestic, 142, 145.
laconic, 191.
decline of Roman, 287.
difference between French and English, 389 to 392.
necessary to a prince, 426.
Emulation, 53, 74.
Engineers, 155, 166, 167.
technical knowledge for them over-rated, 168.
French, 170.
England must be military, 169, 170.
liberal disinterested virtue in, 411.
English, reading and speaking, 41.
prose and poetry, 293.

Enthusiasm, 24.
martial, 124, 128, 159.
for virtue, 377 to 379.
Envy, 10, 21.
Epitaph on the abbé Edgeworth, 423.
Essai sur l'étude de la litérature, 389.
Essays on science, 36.
Establishment, ecclesiastical, 106.
Estimating, power of, necessary for country-gentlemen, 273.
Etiquette at military academies, 153, 154.
Eton, 48, 375, 376.
Everard, lieutenant, 129, 395.
Examinations of military pupils, 171, 173.
Example, 95.
Excesses, 111.
Excitation, 111.
Excursions, botanical, 221.
Exercise, 40.
Exercises for military pupils, 115, 116, 149.
of judgment and invention, 175.
of the senses, 204.
Expedients, invention of, 177.
Experience, 24, 177.
Experiments, 323.
chemical, 221.
medical, 205, 238.
Extempore preaching, how it came to be disused in England, 445.
Eye, accurate, 11.
Eyes of moths, bees, and spiders, 212.

F.

Facts, how useful in medicine, 207.
curious and entertaining, 212 to 217.
Fags, 303.
Faith, 77.
Fame, 75.
Farming, 68.
Fashion, follies of, 277.
Fashions of education change, 332, 333.
Fathers, how to make their sons fond of them, 267.
Feather-spring Ned, 189.
Fellowes, captain, 124.
Fencing, 152, 153.
Fenelon, 73.
Fevers, absurd doctrine of, 226, 227.
Fictions, legal, 327.
Field-sports, 151.
Finance, study of, 399, 400.
Financiers, 54.
Fish, anatomy of, 214.
Flattery, 431.
should be despised by a prince, 420, 431.
Flechier, 98.
Fools, 111.
Foot-races, 150.
Fortification, 155, 173.
Fortitude, trials of, 130.
Fortune of physicians, 201.
independence of, 247.
Fox (Mr.), remarks on his education, 362 to 364.
France, its public establishments for education, 35.
Francis the First, 186, 237, 426.
Franklin (Dr.), against positiveness, 208, 209, 230.
Frauds, pious, in education, 229.
Frederic the Great, 42, 71, 72, 168, 169, 179, 180, 413, 423.
could not attach friends, 425.
French officer, saying of one, 148.
French language, writing or composing in, 389.

Frits, a familiar appellation of Frederic the Great among his soldiers, 192.
Froissart's Chronicle, 136.
Furia infernalis, 215.
Furneaux, Dr. 328.

G.

Galen, 242.
Gall-nut, 204.
Galvanism, 238.
Games of chance, and gaming, 143, 155, 157.
Ganganelli, 433.
Gardening for clergymen, 68, 440.
Garrison-duty might be performed by boys, 154.
Generals, great, 166.
Generosity, pleasure of, 146.
Genius, in what it consists, 2 to 8.
Johnson's opinion of, 1.
Sir Joshua Reynolds's opinion of, 7.
self-taught, 22 to 25.
Gentleman affronted, 187, 188.
this word misused, 125.
Geography, 120 to 122, 160, 161, 174, 369.
Geometry, 162, 163.
Gesture, 103.
Giants and genii, 124.
Gibbon, 322, 389.
Gil Blas, 432.
Gilpin, Bernard, 55.
Gisborne, 94, 194, 246.
on duelling, 186.
Globe of pasteboard, 122.
Glory, 115.
Goffe, 238.
Goldsmith, 56.
Goldsmith's Animated Nature, 93, 208, 213.
Gosling's Collection of Treaties, 392.
Grammar, 42.
Latin and Greek, 295.
Greatness of mind, 366.
Gray's letter to Wharton, 228.
answer to a querulous correspondent, 336.
Greek, 47, 48, 123, 418.
unnecessary to soldiers and sailors, 139, 196.
and Latin, how far necessary to medical men, 219.
Gregory, Dr. 94, 224, 227, 229, 231, 233, 246.
on the duties of a physician, 223.
Grey (Dr.), his examination of Smith's Wealth of Nations, 402.
Grinders, or crammers, 243.
Groenvelt on Blackstone, 328.
Guilford (lord-keeper), his Memoirs recommended, 467.
Gunpowder, invention of, 167.
how prepared in immense quantities by the French, in the early period of their revolution, 31.
Gustavus the Third, 430.
Gymnastics, 115.

H.

Habits, erroneous medical ones, 224.
of speaking, in a young lawyer, 287.
Hair-trigger Pat, 189.
Hales, 215.
Sir Matthew, why his father gave up his profession, 348.

Hall, Sir James, 323.
Haller, 175.
Hardicanute and Chevy-chase, 126.
Hardwicke, lord-chancellor, 332.
Hare, backbone of, 213.
Haro, don Luis de, 396.
Harvey, 235.
Harvey, lord, 475.
Hawke (Sir Edward), his dispatch, 140.
Hawkesworth, 93.
on duelling, 186.
Health, 110.
Heaviside (surgeon), his liberality, 240.
Hebrew, 95.
Hector, 139.
Helot, modern, 148.
Helvidius Priscus, his character, 379.
Henry the Fourth, 185, 195, 425, 426.
his power of attaching friends, 424.
his magnanimity, 424 note.
Henry the Eighth, 414.
(prince), of Prussia, 147.
Heroes, lives of, 160.
Heroism, 109.
Highlanders, 429.
carried their breeches on their shoulders, 429.
Hippocrates, 242.
History, 50, 51, 106, 161.
how to be studied, 165, 166.
king of Prussia's instructions how to teach, 134.
Holidays, 40.
Holland (lord), remarks on his behaviour to his children, 362 to 364.
Home, when hurtful to a young man, 263.
Homer quoted, 199.
Homme de robe, 305.
Honesty, its rarity, 360.
Honour, 109, 159.
Honour, laws of, 186 to 190.
Hooke (Dr.), his Essay on Natural Philosophy, 203, 232.
his Micrography, 213.
Hospitals in London, 243, 244.
Houssaye, Amelot de la, 422 note.
Hudibras, 411.
Hume, 132.
would have made a good lawyer, 322.
Humoral pathology, 227.
Hunter's account of the dissection of a whale, 211.
Hunting and shooting, 151.
a young prince should be indulged in, 417.
Husbandry, the new methods of, how to be introduced, 269 to 272.
Hutton's Minutes of a Court of Conscience, 302.
Hypotheses, when fanciful ones are dangerous, 232.

I.

Ideas, 28.
Ignorance, 92.
of religion, 105.
Il far niente, 377.
Iliad, where kept by Alexander, 129.
Impartiality necessary in army and navy, 200.
Improvements, 35.
when safe and when dangerous, 430.
Independance and economy, 279.
of mind, 248.
Industry, 9, 56.
Infant prodigies, 3.

Ingenhouz, 215.
Ingenuity, instance of, 167.
Initiatory schools, 35, 46, 293 to 295.
Injustice, 9.
Innocence, 92.
Innovation, 33.
seldom dangerous, 230.
a prince should know how far it may be admitted with safety, 430.
Inns of court, 331.
Instinct of credulity, 207.
Integrity, most wanted in public men, 359, 411.
Interest, parliamentary, 200.
Interval between school and college dangerous, 306.
Intolerance, 105.
Invalids, 154.
Invective, this tone unfit for pleaders, 345, 346.
Invention, 3.
how to be cultivated, 165 to 168.
should not be checked, 226.
Ireland, 258.
Irish clergymen, their peculiar duties, 439.
Iron Mask, 322.
Irony, 97.

J.

James the First, 278.
Jealousy, 21, 77.
of command, 195.
Jesuits, 28, 29, 55.
Jobbing grand-jury, 258.
Johnes (Mr.), his translation of Froissart, 136.
Johnson, Dr. 93, 94, 124, 201, 202, 233, 336.
Johnson (Dr.), quoted, 1, 246.
saying of his, 404.
Jones, Sir William, 297, 300, 318, 462.
Jones (Mr.), his letter to Sir Nicholas Throgmorton, 393 note.
Journals, literary, useful to country-gentlemen, 267.
Judge, portrait of a good one, 353, 354.
Judges, conduct of, 350.
Judgment, military, exercise of, 174 to 182.
medical, 207.
for a lawyer, 289.

K

King, what he need not be, 413, 414.
Kingcraft, 421, 422.
King's-bench, 332.
Knight, 215, 275.
Knowledge, 25, 33.
technical, over-valued, 168.
kinds of useful, 174.
application of, 174.
for a country-gentleman, 256 to 262.
manner of storing up, 385.
of the world, 185.
of common things, 307, 308.

L.

Lady Hobart packet, 124.
Lambert, 232.
Landlord, good, 256.
Landscape-gardener, 274.
Languages, 47, 48, 50, 299.
modern, 123, 141.
the latter necessary to a statesman, 388.

Lardner's Credibility of the Gospel, 444.
Latimer, a sermon on charity preached to him at the stake, 433.
Latin, 44, 47, 48.
grammar, 295.
and Greek, 123, 195.
verses, 297.
what quantity necessary for a statesman, 369 to 373.
Latinists, pure, 301.
Law, elements and maxims of, 328.
has been called *ars bablativa*, 466.
profession of, 280.
disgust for, 330, 337.
of descents, 327.
-book, an entertaining one, 302.
-tutors and special pleaders, 338 to 343.
Laws, English, 258.
Lawyer, points in the education of: habits of speaking, 284.
memory, 287.
judgment, 289.
temper, 290, 345, 346.
travelling, 307.
mathematics, 319.
science, 323.
courses of study for him, 324.
his situation as a student at an inn of court, 331.
keeping the terms, 331.
general errors in the education of one, 332.
requisite qualifications, 333.
his disgust for his profession, 357.
attending trials, 344.
address, 346.
arts, honest and dishonest, 346.
his duty as an advocate, 349.
Lawyer, his duty as a judge, 350.
occasional sudden rise, 354.
in retirement, 356.
Lay of the Last Minstrel, 126, 127.
Leaping, 150.
Lectures, 36, 53.
public, useful, 324, 325.
on pulpit-eloquence, 103.
on anatomy, 137.
on the laws of England, 314.
clinical, 241.
on political economy, 263.
on history, and moral economy, 387.
Left hand, writing with, 141.
Legal fictions, 327.
Lemonade, 112.
Letter from Franklin to a lady, 209.
Priestley to Davy, 230.
Parr to Percival, 246.
West to Gray, 329, 330.
of Sir William Jones, 200.
Gray 336.
Letters of Lord Chatham, 386.
Lettuces, 215, 216.
Lewis the Thirteenth, his education, 415.
Lewis the Fourteenth, his policy, 278.
his dancing, 413.
his education, 416.
his advice to his grandson, 418.
his compliment to one of his generals, 423.
his answer to his courtiers, 426.
could not change a female fashion, 429.
Lewis the Sixteenth, 419, 428.
Lewis the Eighteenth, 423 note.
Liberty, 24.

Life, happiest in the world, 247.
Linneus, 215, 217, 218, 221, 225.
Literature, 35.
English, 90, 94.
classical, 94.
for military men, 187.
man of, 277.
general, should be studied by a clergyman, 441.
different illustrations of its general advantages, 452, 473.
Persian and Arabic, 299.
Liturgy, 73.
Lives of heroes, 160.
Lloyd's, funds at, 200.
Locke, 6, 117.
his advice about sons, 267, 321.
Locks on cannon, 167.
Logic, use and abuse of, 318, 319.
Logicians, 19.
London, visits to, 277.
Institution, 49.
Longinus, 176.
Love of our country, 127.
Loves of the Triangles, 227.
Luxuries for soldiers and sailors, 146.
Luxury, 249 to 252.
Lyonet, 225.

M.

Macartney (lord), his disinterestedness, 394.
Macbride, 238.
Machiavel, 419, 420.
quoted, 165.
his work is a continual piece of irony, 421.
Macnamara, his address to the jury, 188.
Macpherson, 322.
Magistrate, good, 256.
Mahomet, 166.
Malade imaginaire, 243.
Malphigi, 235.
Malta, ingenious works at, 166.
Malthus, 402.
Man of mud and mire, 423.
Manners, 67, 89.
Manœuvres, 153, 193.
Mansfield (lord), his advice, 341.
Maps, construction of 121.
dissected, 120.
Marching, 116.
rapid, 153.
Marlborough, duke of, 182, 192, 411.
Marmontel, 14.
his account of D'Argenson, 380.
Maroons, 177.
Martial law against the plague, 237.
stratagems, 162.
Martyn's Letters on Botany, 217.
Massillon, 98, 99.
Masson (chevalier), anecdote of, 133.
Masters, 37, 47, 74.
Materia medica, 204.
Mathematics, 120, 218, 319 to 321.
Maxim, 89.
Maynard, serjeant, 466.
Mazarine, 396.
Meals, 111.
Mechanic arts, and mechanics, 117, 154, 210, 272.
Medical education, 201 to 246.
systems, 220.
Medicine, 96.
causes of its slow progress, 229, 230.
Mediocrity, 26.
Memory, 3, 45, 51, 324, 325, 338.
its use and abuse, 287 to 289.

Memory, Linneus's bad, 216.
technical, how to form, 327, 386.
Mercier, 233.
Merit, 53.
should be the only title to military promotion, 171, 172.
Metaphysics, 43, 44, 78, 79, 226.
Microscope, solar, 212.
Military and naval education, 108 to 200.
Military academies, 142.
King of Prussia's instructions for his military school, 135.
Military prizes, 150.
pupils, examinations of, 171.
Milk, 111.
Milton, 93.
Mimicry, danger of, 284.
Mineralogy, 275.
Mining, 155.
Model of a ship, 163, 164.
Models of fortification, 122.
anatomical, in wax, 239.
Modena (duke of), his colloquial powers, 475.
Moliere, 233 to 235.
Money to students at the university, 95.
Montaigne, 13.
Monte Video, 129.
Montesquieu's *Essai sur la Décadence des Romains*, 387.
Montfaucon, 14.
Montgomery (general), his ingenuity, 166.
(colonel), his duel, 188.
Moral habits, 46.
duties of military men, 194.
Morality by courtesy, 346.
More, Sir Thomas, 97, 351.
Morellet, 35.
Morieu, M. de, 12.
Morland, 23.
Mothers, 12, 40.
their influence in education, 127, 136.
Museums of Paris, 239.
Music, 156.
illustrations of its power over the common people, 456.
Musicians, 20.
Mystery, 399.

N.

Natural history, 46, 211 to 218.
Nature, beauties of, 80.
Navigation best taught at sea, 162, 163.
Naval education, 104 to 145, 199, 200.
Navy of England, why superior to all others, 200.
education of boys for, 118.
Necker, 427.
Nelson, lord, 141, 191.
Nervous system, 227.
Nettles, sting of, 214.
Newmarket, 248.
Newspapers, 375, 388.
their use in education, 175.
Nicholson's Journal, 276.
Nineteen-duel Dick, 189.
Nisi-prius victories, 347.
Nomenclature, chemical, 223.
Nosology, 224.
Notes, practice of taking them in hearing lectures, 241, 324.
in reading, 385.
private notes with public letters to ambassadors, 393.
Nugent (general), his confidence with Frederic the Great, 395, 467.
Nurse, choice of, 113.

O.

Oath, extraordinary medical one, 235.
Obedience, military, 184.
Officer, mechanics useful to, 117, 118.
one cashiered for intoxication, 148.
saying of a French one, 148.
vow of a Prussian one, 149.
Officers should learn the drill of privates, 153.
education of, 170 to 200.
general, 195.
what sort wanted in England, 196.
Opinions not to be fixed early, 403.
Opium, 112, 238.
Orators, how those of Rome were educated, 286.
the habit of transcribing is hurtful to, 385.
Oratory, 349, 350, 404 to 406.
is a fit qualification for a prince, 426.
Ordeals like those of the Indians, 150.
Orders given by Chevert, 191.
Ordination sermon, 62.
Organization to be consulted, 11.
Organs; difference of, occasions difference of taste, 3.
defect of those of articulation, 284.
Originality, false idea of, 291.
Orloff, count, 237.
Ossian, 322.
O'Trigger, Sir Lucius, 189.
Oxenstiern (chancellor), his advice to his son, 357.

P.

Padlock, 432.
Painters, 9, 19.
talk of inspiration, 6.
Paley, 62, 94, 206, 208, 326.
on duelling, 186.
his Natural Theology, 211, 213.
Pancratium, a court of law should not be, 346.
Paper-days, 317.
Parents, 38, 39.
their mistakes, 314.
Parliamentary debating, 406, 409, 410.
interest, 54, 59, 200.
Parnel, 12, 246.
Parsley, sprig of, 159.
Parties, literary, 242.
Pascal, 96.
Pathology, humoral, 227.
Patriotism how connected with economy, 249.
Patronage, useless to a lawyer, 334, 335.
Peasantry, how to improve them, 260 to 272.
Peculiarities in a preacher to be avoided, 103.
Penal code, English, 327.
Percival, 246.
Periodical works of criticism, 276.
Perseverance, 11, 336.
Persian language, 462.
youth, of ancient times, 158.
Pestalozzi, 210 note.
Peter, czar, 429.
Peterborough (lord), anecdote of, 109.
Pharmacy, 204, 240.
Phidias, his two statues, 354, 355.

Philip of Macedon, 286.
Philopœmen, excellent account of, 181.
Philosophers, 19, 89.
advice of a Roman one, 104.
Physicians, fortune of, 201.
reputation, 202.
on what their success depends, 203.
respect shewn to them, 222.
qualities necessary for them, 202, 203.
agreeable, 222.
men of literature, 245.
Pitt, Mr. 378.
Plans of fortification, 155.
Planting and laying out grounds, 274.
Platonic doctrine of fevers, 226.
Platonists, 120.
Plays, historical, 128.
Playthings, 122.
Pleader's Guide quoted, 296, 339.
Pleasures, refined, 109.
Plutarch's Lives, 176, 181.
a lady cheated with them by Hume, 133.
Poetry, 19, 20.
Poets, how they remember, 19.
Polignac, madame de, 428.
Politeness, 92.
Political economy, 257, 262, 400 to 403.
Polyænus, his Martial Stratagems, 166.
Polytechnic school, 170, 178.
Pompadour (madame), a saying of hers, 358.
Poor, how to treat them, 252.
Pope, 1, 6.
Popular and unpopular writers, 402.
Porters, Turkish, 112.
Portsmouth, naval college at, 172.
Potemkin, his sterlet-soup, 147.
Poverty, 58.
Practice and theory, 176 to 181.
Preaching, 57.
extempore, and theatrical, 100.
good models of, 102.
fine, sentiments of Frederic of Prussia concerning, 441.
Preceptor, choice of one for a prince, 432.
impatient preceptors, 12.
Preferments, ecclesiastical, 59 to 69.
Prejudice, English, 112.
Prejudices, 105, 126, 127.
Preparation for public lectures, 324, 325.
Presence of mind, 114, 426.
how to be acquired, 179, 180.
necessary to a prince, 426.
Prevost's Life of Lesage, 14.
Price, 275.
Pride, 114.
Priestley, Dr. 215, 221, 230, 328.
Prince, education of, 412.
what he need not be, 413, 414.
should be every inch a king, 417.
choice of a preceptor for, 432.
difficulties in his education, 433.
Prince Henry of Prussia, his sentiments concerning the military academy at Berlin, 147.
Prints of Microcosm and *Diable Boiteux*, 119.
Private education, 74 to 77.
preparatory ditto, 143.
notes sent with ambassadors' public letters, 393.
Prize-money, 200.
Prizes for military academies, 150.
Prodigies, 3.
Profession, choice of, 9 to 22.
Professions, learned, 47.
Professors, French, 171.

Profligacy, 104.
Prohibitions, 157.
and restraints, how vain in the education of a prince, 432.
Promises, fidelity to, 376.
Promotion in the church, 57.
Pronunciation of modern languages, 388.
Property, but not honour, protected by the English laws, 187.
Provincial Letters, 97.
Prudence, 95.
instance of, in a general, 166.
sort necessary for a king, 427.
Public education, 74, 75, 158.
for a statesman, 375.
Public mind, a prince should be taught to study the temper of, 427.
Public opinion, 158.
Pulteney (Dr.), his General View of the Writings of Linnæus, 215.
Pumps, 155.
Punishments and rewards for military academies, 156.
Pyrrhus, saying of, 110.

Q.

Quarrels, how to avoid them, 190.
Quarrying, 153.
Quarto volume on a caterpillar, and another on a frog, 225.
Questions for military pupils, 177 to 182.
Quintilian, 287, 342.
Quixote, Don, 233.

R.

Racine, 413.
Raillery, use of, 226.
Raleigh, Sir Walter, 351.
Ranz des vaches, 456.
Reading, 41.
aloud, 102.
should be performed in the natural tone, 445.
desultory, 217.
what kinds fit for country-gentlemen, 276.
Reason, 44.
Reasoning, 97, 206, 207.
Reaumur, 238.
Rector, 62, 66, 67.
Reformation, caution in attempting, 429, 430.
Regent of France, 173, 174.
Religion, ignorance of, 105.
for military men, 143.
Remedies proposed for the defects in the system of education in this country, 171 to 179.
Remedies, universal, 228.
operation of, 241.
Repartee, 398.
Reporters (law-), 338.
Reputation of physicians not casual, 201, 202.
Resemblance, 20.
Restrictions often vain, 148.
Retirement, 75.
Revenge, 109.
Revenues, 73.
Reviews, literary, should be read by country-gentlemen, 276.
Edinburgh Review, 276.
Reviews, military, 177.
Revolution, signs of, to be studied by princes, 427.
Revolution, the French, 117.
its supposed and real causes, 427, 428.

Rewards, 53.
and punishments for military academies, 158, 159.
proportioned to merit, 195.
Reynolds, Sir Joshua, 182.
his opinion on natural taste and genius, 7.
Richardson on duelling, 186.
Ridicule, use of, 207.
Riding, 152.
Robinson Crusoe, 124.
Rochefoucauld, 13.
Rochester (lord), anecdote of, 92.
Roman soldier, his gait, 153.
Romance preferable to selfishness, 350.
Rousseau, 117, 121.
his sentiments on duelling, 186.
his letters on botany, 217.
his Emilius, 272.

S.

Sailors and soldiers, their education at school the same, 163, 199.
Salamanca, consultation at, 237.
Sandford and Merton, 124, 125.
Sangrado, 234.
Sanscrit, estimate of its value as an object of study, 462.
Satire, exquisite, 227.
Saturnalia of school-boys, 220.
Savage, 23.
Sawing and splitting wood, exercise of, 116.
Saxe, marshal, 191.
anecdotes of, 133.
Schomberg, colonel, 424 note.
Schoolmasters, 56.
Schools, elementary, 37 to 52.
public, 42, 74, 76.
improvement in these, 303.
Schools, central, 32, 33.
initiatory, 39, 40, 45, 46.
old and new, 49.
royal, 49.
of science, 34.
of medicine at Paris, 238.
provincial may give a bad dialect, 294.
Science, schools of, 34.
essay on, 36.
useful to lawyers, 323.
new language of, 337.
Sciences fit for country-gentlemen, 275, 276.
Search, 94.
Seasons, vicissitudes and hardships of, 110.
Secker, 444.
Sectaries, 105.
Sections, 119.
Selections, 93.
Self-approbation, pleasure of, 146.
-command, 17.
-examination, 107.
-taught persons, 228.
Selkirk (lord), his observations on emigration, 257, 402.
Senses, 11.
early exercise of, 204.
Sensibility, 11.
Sermon, extract from one of Dr. Paley's, 62 note.
Sermons, French, 98, 100.
good, 101.
the practice of committing them to memory considered, 444.
Setters up, scientific, 243.
Shakspeare, 129.
Shenstone's proud urchin, 114.
Sherbet, 112.
Sherlock, 444.

Shooting, 151.
Short cuts to eminence in the law, impracticable, 335.
Sicard, abbé, 42.
Signals for decamping, 165.
Sincerity, 431.
Singularity, 104.
Sir Lucius O'Trigger, 189, 193.
Sleeping in the day-time, 111.
Smith's Wealth of Nations, 262, 401.
Sobriety, 149.
Solar microscope, 212.
Soldier, habits of, 112.
gait of the Roman, 153.
Sophia of Zell, anecdote of, 426.
Sophistry, 97.
Spain (king of), his edict, 237.
Spallanzani, 238.
Spartan simplicity, 249.
Speaking, to be early attended to, 284 to 287, 404, 405.
and reading, 103.
Special pleaders, 333, 338 to 343.
Specifics, false idea of, 228.
Specimens, labelled, of the materia medica, 204.
Spelman, sir Henry, 313.
Spenser's Fairy Queen, 2.
Sphinx, allusion to, 337.
Spirits, and wine, 111.
Spiders, their curious eyes, 212.
Sports, cruel and manly, 151.
Squires, country, education of, 254, 255, 260.
Stahl, 52.
Stammerers not fit for the bar, 284.
State-papers, 392 to 394.
Statesmen, 54.
character of, 360.
Statue of Chabrias, 165.
Statue, annuity paid for one of Venus, 255.
Steele, sir Richard, 253.
Sterlet-soup, 146.
Sterne quoted, 159.
Stewart's Elements of the Human Mind, 13, 337, 404.
Stimulus, 112.
Stone-eater, 238.
Strange, sir John, 332.
Strength, 110.
Studies, biblical, 96.
for military academies, 160, 161.
Study, courses of, 324.
Style, Latin spoils English, 300, 301.
the French noble and vulgar, 389.
Sully, military exercises recommended by, 150.
his economy, 165.
his disinterestedness, 394, 424, 425, 428.
his attachment to Henry the Fourth, 424.
his Memoirs, 133, 186, 322.
Superiors, deference to, 184.
Superstitious terrors, 144.
Surgery, 96.
its connexion with mechanics, 210.
Surveying, 120.
Swift, 93.
Swimming, 151.
Sydenham, 233.
Sympathy, 75.
Systems, medical, 220.

T.

Tableau de Paris, 233.
Tacitus, 167, 342.

Tacitus quoted, 287, 379.
Tact and judgment, how they differ, 178 to 182.
medical, 206.
Tactics, European, 177.
Talents, how to cultivate military, 176 to 182.
Tar-water, 228.
Taste, 22.
principles of, 274, 275.
for music, poetry, and painting, 7.
classical, 373, 374.
Tea not fit for military men, 111.
Technical knowledge over-rated, 168.
memory, 386.
teaching, 41.
Teignmouth (lord), his Life of Sir William Jones, 297.
Temerity, cure of, 182.
Temper, 46.
command of, 184, 190.
this of great importance to a lawyer, 290, 345.
of a prince, must be sedulously guarded, 431, 432.
Temperance, 147.
Temple, students at the, 281.
Tenants and landlords, their mutual duties, 258.
Terms, law, 331.
Thackery (Dr.), what he said of Sir William Jones, 297.
Theatre (Pompey's), its curious construction, 331.
Theology, natural, 94.
Theories, medical, 227, 228.
Theory and practice, 177, 180.
Thiebault, 72, 169, 395, 413, 414, 431.
Throgmorton (Sir Nicholas), letter to, 393.
Toby, uncle, 154, 160.
Tooke, 42.
Tortoise and Achilles, 11.
Tools of carpenters and smiths, 116.
Tory fox-hunter, 259.
Tournaments, 124.
Travelling, useful for military men, 193, 194.
for country gentlemen, 264 to 266.
for lawyers, 307, 312.
for statesmen, 406 to 408.
Travels and voyages, 124.
Treaties, Gosling's collection of, 392.
how to be studied by young statesmen, 393.
Trenck (baron), his Memoirs should be put into the hands of military pupils, 449.
cautions however in reading them, 450.
they afford a fine example of the general advantages of literature, 452.
Trials, young lawyers attending them, 344.
Trigonometry, 162, 163.
Truth, 365, 431.
Turban, 193.
Turenne, marshal, 133, 182.
Turgot, 401.
Tutors, 57.
law, 339 to 341.

U.

Understanding, different degrees of, 419.
Uniforms, 193.
Universal remedies, 228.
Universities, 27, 56, 263.
preparation for, 222 to 240.
choice of, 315, 316.

Universities, course of studies for a young statesman at, 384 to 410.

V.

Valenciennes, billiards very common at, 157.
Vatel, 326.
Vegetables, anatomy of, 214.
Vertot's Knights of Malta, 133.
Verulam, lord, 229, 356.
Victory, 105.
national commemorations of, 159, 167.
Vigilance, 148.
Villars, saying of, 159.
Virgil quoted, 126.
Virtue, cardinal, 108.
Vivacity, 11.
Voltaire, 99, 414.
his Life of Charles the Twelfth, 133.
Vulgar persons, 19.

W.

Wallace, attorney-general, 333.
Walpole, Sir Robert, 253, 393, 473.
Water, places for drinking, 248.
Watson, bishop, 67, 68.
Watts, Dr. 94.
Weakness, 89.
Wedgewood, 323.
Wells, how to sink, 155.
Westminster, 48, 375, 376.
Whale, dissection of, 211.
Wharton, duke of, 381.
Wheatley, 275.
Whisker, 193.
Whiston, 254.
Wine and spirits, 111, 112.
Winnowing books, 385.
Wit, 19, 20.
on what it depends, 308 to 312.
Wolfe (general), when he learnt Greek, 123.
picture of his Death, 192.
Woolwich academy, 172.
Work in brass and iron, 116.
Workmen, 112.
Wrestling, 150.
Writing, 57, 69.
with the left hand, 141.

X.

Xenophon, 302.

Y.

Yates, Mr. justice, 332.
Young, 94, 219.

Z.

Zicthen, general, 178, 179, 181.

Printed by S. Hamilton, Weybridge.

James Smith.

of Jordanhill.

Library
004718881
2044 079 834 883